A

MODEST PLEA

FOR THE

LORDS DAY:

OR RATHER,

The Summe of the PLEA

made by Divines for the Lords

Day, as the Christian Sabbath:

AGAINST

those vain [illegible] for the Old

[illegible]

[illegible]

[illegible]

BIBLIOTHECA BODLEIANA

To those *Christians* (especially my Neighbours) in the County of *Norfolk*, who are zealous for the Observation of the *Seventh Day Sabbath.*

Brethren,

MY heart's desire, and prayer to God for you all, is that you might be saved: *For*, I bear you record, that you have a zeal of God; *only if I make a doubt* whether it be according to knowledge *or no: yea, if I tell you, I verily believe it is* not according to knowledge, *I am sure (your ingenuity is such) that you will pardon it to me, considering that my own* persuasion *and* practice *is differing from you, and* Charity (*which al-*

wayes begins at home) will not allo
me to judge my ſelf to practiſe upo
ignorance; though I am alſo one
them who but know in part, yet
hope I deſire to practiſe according
my knowledge: Which if you will b
ſo charitable as to ſuppoſe, I muſt judg
your zeal not to be according to know
ledge. And let me tell you, as there
no more ſacred fire than that of zea
when it hath its due fuel, and is ex
erciſed in a juſt and good cauſe;
there is no more dangerous fire when
hath a miſtaken object. The zealo
ſoul runneth, and as the man who ru
neth, if he be in a right way com
quicker than another to his journe
end; but if he be out of his way,
is ſooner than another at a further di
ſtance from home: So it is with th
zealous ſpirit. I muſt profeſs, let
perſon be of what perſwaſion he will
I muſt have a reverence for him, if
perceive that he differeth from me o
of Conſcience, becauſe he dareth not

in against God. *It is a noble temper to be afraid of sin. If a person pretends* conscience for a particular opinion and practice, *and in the mean time be a common* drunkard, swearer, liar, blasphemer, unclean person, one that lives as it were without God in the World, making no conscience of reading the Scripture, praying, bringing up and governing his Family in the nurture and fear of the Lord, *only pretends* conscience *as to* baptizing of Children, *keeping the* Seventh day Sabbath; *this man is an hypocrite, and dissembles with God and men: for there is an* uniformity in conscience, *and it would certainly oblige him to avoid known and confessed sins, as much as what he doth fancy is a sin, and as much oblige him to all, as to any known duty. But where I see a Christian* walking close with God *in the general of his conversation, and differing from me in this or that point, because he thinks he cannot without sin believe*

and practise what I do; I cannot but love and honour him, and be very far from their Religion who think it the best and most Gospel way to cudgel him into my Perswasion: A Gaol, *or a* Fire *and* Faggots *never yet cured an erring Conscience. Such Brethren though* overtaken with a fault *are certainly (according to the Apostles counsell) to* be restored in the spirit of meekness, *and to be dealt with, (like rational Creatures)* argued, *and* treated, *and* perswaded *out of their mistakes, not cudgelled out of them. This (Brethren) hath caused me to send this little Book amongst you; so penned, as I think you will not judge it to have any thing of bitterness in it, and in so small a volume, as I cannot despair but that you will bestow the reading of it, nor will it ask you long time. You will find in it, the most of what hath been said by Divines in this case: I have contracted their larger Discourses that I might*

not

not tire your patience, and made what they have said (in Latine or in more scholastick terms) plain to you by a free and familiar style. The singularity of your dissent doth certainly call to you for the use of all possible means to finde out what indeed is the Truth of God in this point; and there cannot be a greater witness against you, of your want of sincerity, than an unwillingness to read or hear what hath been, or is or shall be said against you. For though indeed there be some Articles of Faith, some Principles of Religion, about which it is a Christians wisdom *not to admit disputes*, yet this is not such; 'tis no Fundamental in Religion that the seventh Day from the Creation is the Sabbath: *It is none of those points in which you cannot erre without breaking your* union *with the Head Christ, yet is it no light point, for it breaks communion with* all *Churches, and that is no light matter: And the Scripture sayes* we are

members of Christ, and members one of another. *Although an erring Conscience obligeth him that it troubleth with it, to do nothing against it, yet certainly he that hath it, or hath reason but to suspect he hath it, standeth highly obliged to use all means to remove it; and although the differing complexion of a Christians Conscience may oblige him for a time, to walk divided from his Brethren, yet he ought not to do it without many thoughts of heart, because of his division; and while he walks alone in obedience to his Conscience, he ought also to* sit alone, *and to* keep silence. *To sit alone pondering with himself what is said on both sides, and without prejudice, weighing arguments in the ballance of the Sanctuary,* comparing spiritual things with spiritual. *And to* keep silence, *both as to the* publishing *his* singular *and* novel *opinions, (keeping to that excellent rule of the Apostle,* Rom. 14. 22.

Hast

Haſt thou faith? have it to thy ſelf, before God.) (*It is a mad fancy of ſome, who think that every opinion in Religion is worth breaking the Churches peace for*) *and alſo* keeping ſilence *as to* inveighing againſt and reviling others, *otherwiſe perſwaded and practiſing. For*, which way went the Spirit of God from the multitudes of their Brethren unto them? *And beſides*, *who knowes not that* there is the ſame diſtance *betwixt* their brethren and them? *and none can uſurp ſuch authority, but thoſe who will arrogate to themſelves* infallibility, *and take away the* judgement *of* diſcerning, *which is the very* root *and* baſis *of the* Proteſtant Religion. *You know* Brethren, *what Fetters I have upon me as to my* publick Miniſtry. *If I were free, I queſtion whether I by it ſhould have any capacity to ſerve your ſouls, while you are under this miſtake: If I may do it with theſe Printed Papers, it will be no*

ſmall

small satisfaction to me; if not, j
my work is with the Lord, a
my judgement is with my Go
I think scarce any of you think I hav
any prejudice against you, many o
you may believe, I have a great kind
ness for you. The good Lord brin
us all in this point, to think *an*
speak *the* same thing, *and to walk in*
the same Way.

Your Friend and Servant in

the Gospel of our Lord Jesus,

John Collenges.

CHAP.

CHAP. I.

The occasion of the Discourse, and what moved the Author to it.

IF in the following Discourse I had designed to have advantaged my Name in a printed Book, I had certainly made choice of *another Subject*, or handled this *in another manner* than I have. I know nothing left for an Author on this subject, it hath been so variously and learnedly handled by eminent Authors: Nothing is to be added to what Mr. *Ley* hath said to justifie the application of the Name *Sabbath* to the *Lords day*. Nor to what Dr. *Twiss*, Mr. *Sheppard*, Mr. *Cawdry*, and Mr. *Warren*, have said for the *Morality of it*, for the *repeal* or *expiration* of the *Jewish Sabbath*, for the *change of it* to the *first day of the Week*,

Mr. *Sheppard* and Mr. *Caudry* have not left *Ochford* or *Brabourn*, nor Mr. *Warren* left Mr. *Tilham* a rag to cover the nakedness of their fancyes; nor is ought to be added to what Dr. *Young* hath said to the *primitive observation* of it. For the practical sanctification of it, all the Authors aforesaid have spoken fully, to which may be added Dr. *Bound*, Mr. *Bernard*, and lately Mr. *Wells*: To say nothing of the controversial part handled by the aforesaid Authors, against *Heylin*, *Primrose*, *Ironside*, and all of that party who would make our *Sabbath* but an ordinary *Church-holiday*; so that indeed there is not room left for a new *Author* to croud in, bringing any thing new in this case.

Nor shall this discourse pretend to any thing of that nature. I look upon it as our great disadvantage in reference to most of our brethren, who contend for the *Jewish Sabbath* to be still in force, that what is already said in the case (which is abundantly enough) is either spoken so *learnedly* as they cannot understand it; or else *hidden in large volumes* of considerable price, which either ordinary people want money to buy, or *time* to read, or *judgement* to finde out. All therefore I shall pretend to, is in a plain familiar

Discourse

Diſcourſe to preſent our brethren with the ſumme of what hath been far more fully and learnedly diſcourſed by others. To which, that which hath been the next occaſion is my preſent leiſure, and the Providence of God caſting me in a place, where I obſerve very many, and thoſe whoſe hearts I would charitably think God had touched with a ſenſe of Religion, and who I truſt truely fear God, and love the Lord Jeſus, have received impreſſions, leading them to a great zeal for the old Sabbath. The conſequents of which opinion, I look upon as very ſad, theſe Chriſtians *breaking communion* with all Chriſtian Churches in the World: and depriving themſelves of the advantage they might have from communion with us on the Lords day. For though I have known ſome of that opinion, who yet on the Lords day would come to hear the *Word preached* and *joyn in Prayer* with other Congregations, yet I perceive another ſpirit in many of my preſent Neighbours. And beſides if (being poſſeſſed of that opinion) they did come, it would not be with ſuch preparation, nor in ſuch a Conſcience of what they did as were requiſite for ſuch as expect a bleſſing from or in ſuch dutyes.

God hath pleaſed at preſent to call me to ſit down in ſilence as to my publick Miniſtry, that I might in ſomething ſerve my generation, and be uſefull to the Souls of others, I have put my pen to Paper in this cauſe; nor have I had any other motive whatſoever: but if it might be to do good to ſome Soul or other; or if I cannot cure, yet at leaſt (through the ſtrength of God), to ſtop the ſpreading of this diſeaſe, amongſt Chriſtians.

CHAP. II.

The firſt Conſideration. That God hath no more glory, nor the Souls of Chriſtians any more reall advantage, from the obſervation of the Seventh day from the Creation, than from the obſervation of the Lords Day as the Chriſtian Sabbath; nor can be any pretence of this nature but that of ſtricter Obedience to the Commandment.

I Take it to be an excellent notion of that holy and eminent Servant of God, Mr. *Thomas Sheppard*, that the thing which makes a Law morall, *is a goodneſs in the thing, commanded,*

manded precedent to the command, yet caused by the eternal will of God. Ceremonial Laws were therefore good becauſe commanded, but the matter of every Moral Law muſt have ſome goodneſs, that is ſome equity, ſome ſuitableneſs in it to the nature, and to the Concernment of men and women, preceding the command, eſpecially if we rightly conſider man as he ſtands related to God, and to his Neighbour, as he is made up of Body and Soul, both ordained to an eternal exiſtence. The light of nature ſhewing us, that there is a God, and but one God, he, our Creator, Preſerver, Governour, an Eſſence of glorious Majeſty, purity and holineſs, *&c.* If we had never heard of the firſt, ſecond, or third Commandements, Nature would have told us, it was fit we ſhould give the higheſt homage of our Souls to him alone, worſhip him according to his will, not blaſpheme his Name, nor uſe any thing related to him irreverently, which is the ſubſtance of the three firſt Commandments. The ſame will be yielded as to the 5, 6, 7, 8, 9, and 10. The very light of Nature, would have ſhewed us a fitneſs, and ſutableneſs in the things there commanded, to humane So-

ciety, if we never had heard of the Commandment. The ſame light of Nature alſo would have ſhewn us, that ſome time muſt be ſpent in the ſervice of God. That it was reaſonable ſome due proportion of time ſhould be ſo ſanctified. Indeed that this ſhould be a ſeventh part rather than a ſixth, Nature would not have ſhewn us, that is, morall, poſitive, but being directed, Nature will preſently allow it *equal*, *holy*, *juſt* and *good*.

This Original goodneſs in the obſervation of a ſeventh part of our time as holy to the Lord muſt lye either in this,

That from ſuch a Religious Obſervation our Creator will reap ſome glory.— Or this,

That from it, Man, as to Soul or Body will reap ſome conſiderable advantage.

Both which are moſt undoubtedly true, both as to ſome proportion of time, and as to a *ſeventh* rather than a *leſſer part* of our time. The honour we bring to God by *Acts of Worſhip*, being only in the publiſhing of his Name, and Works. The more frequently we do exalt his Name, and publiſh his Works, the more Glory we bring him.

Again, Ordinances being the way through which our Lord Jeſus uſeth to paſs, the more

we

we have of Religious Duties and Ordinances, the more advantage ariſeth to our immortal Souls, if we be not wanting to our ſelves. But now what reall advantage any ſoul can have from the ſanctification of the laſt more than of the firſt day of the week, will poſe the moſt ſerious Chriſtian to determine: Is his Soul to be advantaged by Praying, Hearing, Singing, breaking Bread? All theſe certainly are done on the Lords day, and with this advantage in a far fuller communion of Chriſtians, than thoſe have who keep the ſixth day, as to which the far larger part of Chriſtians, and Proteſtants, yea and the ſevereſt livers of them, are not ſatisfied. The only thing which I can think of, as ſeeming in the leaſt to abate the edge of this conſideration, is, *That God is more glorified, becauſe a ſtricter Obedience is given to his revealed Will.* And indeed *Samuel* hath taught us, *That the Lord hath not ſo great delight in Burnt-Offerings and Sacrifices as he hath in our obeying his voyce; that to Obey is better than Sacrifice, and to hearken than the fat of Rams.* Now our Brethren pretend a more ſtrict obedience to the will of God, in the ſanctification of the *ſeventh* than in the ſanctification of the *firſt day*: I

shall therefore in the next Chapter argue that case with them. In the mean time, it is worthy of our Brethrens second thought whether under the Gospel it be usual with God to enjoyn his People Precepts of *mere Obedience*, I mean such from whence their Souls shall reap no advantage, nor he any glory, only in this as we shew our *submission to the will of God*. Our gracious God hath made his yoke easie by commanding us nothing but such, by performing of which, we further glorifie him, than by a meer Obedience, and from which also we reap some reall advantage to our Bodies or Souls. Such I am sure are all the other moral Precepts, by a performance of them, we really (besides obedience to the will of God) do our selves or others some good, and bring God some reall glory further than by the acknowledging of him our Soveraign, and yielding him a suitable homage. But as to this, there can be no such pretence, neither Souls nor Bodies of our selves or others are more advantaged, nor God more honoured by our observation of the seventh, than of the first day, nor is God more honoured, if it doth not appear he is more obeyed. It is agreed on both hands,

that

that one intire day ought to be ſanctified, by the ſolemn performance of all duties of inſtituted Worſhip, both publickly and privately, Reading the Word, praying, preaching, hearing, adminiſtring and receiving the holy Sacraments, ſinging of Pſalms, viſiting, and adminiſtring to the neceſſities of the ſick, and of the poor. Now I ſay it cannot be imagined what good our ſelves, or others ſhall reap more by the performance of theſe duties on the ſeventh than on the firſt day: Nor what honour God ſhall have if it doth not appear, that a ſtricter obedience is yielded to the command of God by the ſanctification of the ſeventh, than by the ſanctification of the firſt.

CHAP. III.

That God hath no where required of Chriſtians, the obſervation of the Seventh day. The fourth Commandment, though it requires a Seventh day, and ſuch ſeventh day as is of Gods appointment, yet it doth no more require the Seventh, than the firſt day of the Week.

THere can be no pretence for a further Obedience to the command of God in the

the observation of the seventh day in ord from the Creation, than in the observati of the first, but from the letter of the fourt Commandment, as to which it is thus s agreed betwixt us and our Brethren.

1. *That it is in the power of God only to make a day holy.* No man can lay mens Consciences under an obligation, that it shall b sin for them not to labour on this or tha day, or not to spend such a day in publick and private dutyes of Divine Worship, bu by Authority from God.

2. *That the fourth Commandment is moral and perpetuall*, not *ceremonial and temporary* either in *whole*, or in *part*.

3. That the sence of it is *plain*, and *literal*, not *mystical* only.

4. That as it requireth some *solemn time* to be set apart for the Worship of God, so expressely,

1. *A whole Day.*
2. *One whole Day of Seven.*
3. *Such a Day as God hath instituted.*

So that we are far nearer agreement with our Brethren of this perswasion, than with *Heylin*, *Primrose*, &c. and the rest of that party, who will have the Commandment *ceremonial* either in *whole* or in *part* (and so lose

of us one of the ten Commandments) or those who overstraining two or three *Allegorical expressions* in *Origen* and *Epiphanius*, would make the sense mysticall, Christ to be the *Sabbath*, and the Precept only to require the *Sanctification of the Name of Christ*, a modern dream justifiable by no Reason, Scripture, nor Authority.) We are agreed with our Brethren, That the fourth commandment *is a Precept requiring the sanctification of a seventh part of our time unto the Lord for ever, and such a seventh part as we shall find his direction for.*

But that the *fourth commandement* doth primarily require the *sanctification* of the *seventh day* in order from the Creation, is that in which alone we differ from our Brethren. Let us therefore without passion, candidly consult the Precept, and see what there is in it, which can justifie our Brethrens zeal in this case. The Precept runs thus.

Remember the Sabbath day, to keep it holy, six dayes thou shalt labour, and do all thy work, but the Seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy Cattel,

nor

nor thy ſtranger, that is within thy ga
For in ſix dayes the Lord made Heaven
Earth, the Sea, and all that in them is,
reſted the ſeventh day. Wherefore the Lord
ſed the Sabbath day, and hallowed it.

It (poſſibly) is ſome diſadvantage in t
controverſie, that moſt of our Brethren
not skilled in the *Hebrew* language, in wh
this Precept was Originally wrote. T
lay much ſtreſs upon the word *Sabb*
and the particle *the*, beyond what ind
the letter of the Precept will bear. It m
not therefore be amiſs to let our Breth
know theſe two things by way of p
miſe,

1. That the term *Sabbath* in the *Hebr*
ſignifieth no more than *Reſt*, and a day
ſabbath is no more than a *day of reſt*. Th
the term Sabbath ſignifies no more th
reſt is evident to him that either atten
the derivation of the word, or the uſa
of the ſame word in many Scriptures. *Le*
25. 6. where it is applyed to the years
Jubilee, *Lev.* 26. 43. 2 *Chron.* 36. 21. *Is*
30. 7. It is uſed to ſignifie *a reſt from ſtri*
Prov. 20. 3. and that *reſt from labour* whi
a wounded man hath, *Exod.* 21. 19. it
uſe

uſed to expreſs the *reſting place of Thorns* laid up to be burned, 2 *Sam.* 23. 7. Now becauſe thoſe dayes, which it pleaſed God to ſet apart for himſelf, were dayes in which he did require a ceſſation from labour to that end, that they might better attend Religious dutyes, theſe dayes were called *Sabbaths*, and that as well before the giving of the Law upon *Sinai*, *Exod.* 16. 25, 26, 29. as after in innumerable Texts. So as the word is indifferently uſed, to ſignifie the weekly *Sabbath* as thoſe other *holy dayes* which God appointed the *Jews* twice in Holy Writt, we find the word (with a little alteration) doubled, *Exod.* 16. 23. 35. 2. we tranſlate it *a Sabbath of Reſt*. In the Hebrew it is but the doubling of the ſame word or words, or of a word from the ſame root, and of the ſame ſignificancy, *a reſt of reſt*, ſignifying it was not to be a bare *ceſſation from labour*, but an *holy, religious* reſt. So as the fourth Commandement is no more than *Keep holy a day of Reſt*. And becauſe God had inſtituted but one ſuch day in the revolution of a Week, therefore by an uſual figure the word doth ſometimes ſignifie *a week*, as *Lev.* 23. 15. 25. 8. and ſo in the New Teſtament. But

that

that uſage of the word in this caſe
have nothing as yet to do with.

2. A ſecond thing which our Brethr
ſhould know, and obſerve, is, That tho
little particles *a* and *the* are Engliſh pa
ticles, not found in the *Hebrew*, but put
by tranſlation, to make up the ſenſe acc
ding to our way of ſpeaking, the *Heb*
hath no more than *Remember to keep holy*
of Reſt, or *day of Sabbath*; and it is indi
rent whether (according to our Engli
way of ſpeaking) we put in *a* or *the*;
can any argument on either ſide be fetch
from thoſe ſupplyes to the Text.

Theſe things being premiſed, we ſ
That there are three things or four wh
the Fourth Commandement requireth
us.

1. *That we ſhould keep ſome ſolemn time,*
a time of holy Reſt unto the Lord.

2. *That it ſhould be one day of ſeven, a ſ*
venth part of our time.

3. *That it ſhould be an intire day.*

4. *That it ſhould be ſuch an intire day*
ſeven as God hath appointed.

But that this day ſhould be the ſeven
day in order from the Creation, we
falleth not (at leaſt primarily under th

Fourt

Fourth Commandment) I say *primarily* not, *secondarily* it doth, as that was the day which God had appointed to the *Jews*: Now we say,

1. That this *is not a singularity*, but divers divine Precepts, both of those which were temporary to the *Jews*, and of those which are of perpetual concernment, have just such an interpretation allowed even by our brethren, and by all judicious Christians. God commanded, *Deut.* 12. 5. 11. *You shall offer all your sacrifices, only in the place which the Lord your God shall choose.* I would ask our brethren whether this Precept did not oblige them, to offer their Sacrifices in the *Tabernacle* while that lasted, and in *the Temple* afterwards when God had chosen that, and in *Ezra's* Temple when that was builded. You shall remember saith God to keep holy a *Sabbath day*, one day *in seven* for an *holy rest*, such a one, as God shall choose for a *Sabbath*, why must this be the *seventh* from the *Creation* only, and not that only till God should choose *another*, which done, the Commandment as much obligeth to that. We say in the second Commandment God requires of us, observance of the rites of Instituted Worship, which with the

Jews

Jews quite differed from ours. Yet the command, obliged both them to *sacrifice*, and us to *preach, hear, receive the Lords Supper*. How so? The Commandment only requires of us in the generall to worship God, according to his will. The fifth Commandment, requires us to *Honour the King*, who it was given, the *Jews* were bound to honour *Moses* their chief Magistrate at the time, and many years after, they were bound to honour *Ahaz*, *Hezekiah*, and all in force of the same Precept. God requires by the Fourth Commandment, that his People in all Ages *should keep holy to him a Sabbath day*. He expounds himself thus: One day in *seven*, in which we shall not labour (in any bodily labour,) and such a day as he should appoint. You will say then, how did the *Jews* know, or how shall we know what to keep? We answer, the *Jews* knew by a Law given them of the same Age (with that for Sacrifices) many hundred of years before the Law given at *Sinai*, and by a temporary Law often repeated, and quite of another kind from the Fourth Commandment, which day must hold still if we can neither find it *expired* nor *repealed* nor *another substituted in the room of it*; but

we can find any ſuch ſacred Record. The Fourth Commandment is not deſtroyed but eſtabliſhed. That required *a Sabbath, a day, one of ſeven, ſuch day as God had*, or *ſhould appoint*. We plead only for a new appointment of the particular day to the New Earth, the New World which God made by the ſending of his Son into the world; in the mean while the Fourth Commandement doth neither require this, nor that day otherwiſe than as that day was at that time by another Law by God ſet apart. Let us hear what our Brethren object.

1. Some of them have *obſerved an emphatical note in the Hebrew*, as much as *that Sabbath*. Remember to keep holy the day of *that Sabbath*.

Anſw. We yield it, that the affix ה is indeed ſometimes emphatical, but hundreds of places are to be ſhewed where it is not, ſo as no argument of force can be drawn from it.

2. But we may grant it ſo: it is not *that day*, but the day of *that Sabbath*, if the note of Emphaſis had been to the word ſignifying day, it had been far more to our Brethrens purpoſe. But what is it to our Brethrens purpoſe that it is the day of *that*

 reſt,

rest, or *that Sabbath?* We will grant then that it is no ordinary rest, but a special emphatical rest, a *spiritual*, *holy*, *religious* rest which God requireth; not a meer cessation from labour, but a *rest of rests* as God sometimes calls it, an *holy rest*, in which we must not think our own thoughts.

2. But (say our Brethren) *you grant that God requires by the Fourth Commandement the seventh day, how can it be a seventh? if it be a first day, can the first be the seventh.*

Answ. All this runs upon the former mistake, that the fourth Commandement requireth the seventh in order from the Creation, which we have denyed; it requires no more than *such seventh Day* as *God hath or should appoint*. Suppose seven pieces of Silver on a Table before us, either the one or other of the outermost pieces may be the seventh accordingly as we begin to count. We must suppose the seven dayes of the Week so to lye before the great Lord of our time; surely that is the *seventh* which God will appoint and make so.

Suppose that any one of us should let to our neighbour our crop of Corn, with a reservation to our selves of a *seventh part* according to the proportion of our Acres

and we ſhould ſay to them: Remember I have reſerved the *ſeventh* part to my ſelf, ſix parts I have ſold you, but a ſeventh is mine, you ſhall not meddle with it. Muſt this *ſeventh* upon ſuch a demiſe, needs be this or that Cloſe, ſurely no; but ſuch a *ſeventh*, as either (according to our bargain) we ſhall *chooſe*, or our Farmer ſhall ſet out. This is the caſe, all our time was *Gods*, he hath freely given us *ſix parts* and reſerved a *ſeventh*, ſuch a *ſeventh*, as he ſhall appoint to himſelf. Hath not God a liberty at his pleaſure to ſet out a *ſeventh* to us.

3. *But* (ſay our Brethren) *it muſt needs be the ſeventh in order from the Creation, for that was the day which God reſted, which is brought in the Commandement as an argument to urge upon us the ſanctification of the Sabbath.*

Anſ. 1. That our great Creators reſting from his work of creation, is brought as an argument to induce us to the obſervation of the Sabbath we freely grant, but we ſay not as an argument for the *particular day*, but for the ſame *proportion of time*. God reſted one day in ſeven, therefore you muſt alſo ſo reſt. It is impoſſible we ſhould reſt that day in which God reſted, that day

vaniſhed, and returned no more: Our Brethren therefore can plead only for the ſeventh in the weekly Revolution, and why not for a ſeventh in Number only, not in Order.

2. But we may freely grant our Brethren that that argument held for the ſeventh in order ſo far as it could be, without any damage to our cauſe. The Precept is one thing, the argument is another.

It doth not at all follow, that becauſe the force of the Precept is perpetual, therefore the force of every argument ſhould be ſo alſo. One argument brought hath a perpetual force, *Gods allowing us ſix dayes for our own imployment:* what if the other have a temporary force, a force only for the time, during which the Sabbath then inſtituted was to continue? There is nothing more ordinary in Holy Writ, than to annex arguments of an univerſal, eternal force to Precepts, that were to expire; and arguments of a temporary particular vertue to Precepts that obliged for ever. How often do we find this as an Argument affixed to the Ceremonial, and Judicial Laws, conſidered by all to oblige only the *Jewes*, *For I am the Lord thy God?* To give but one inſtance

nce, *Lev.* 22, 29, 30. The Precept relates
a ſacrifice of Thanksgiving; it injoyned
em to eat it all the ſame day, to leave none of
till the morning, for ſaith God, *I am the*
Lord, God is all our Lord, yet we are not
bound to that Sacrifice, or the rites rela-
ng to it.

On the other ſide: The Argument affixed
the firſt Commandement is, *I am the Lord*
God, which brought thee out of the Land
Egypt, *out of the houſe of bondage.* The
mmand, in the next words, *Thou ſhalt*
no other Gods but me, concerns us as
ll as the *Jews*, but the argument from the
liverance from Egypt and the *houſe of bon-*
literally only concern'd them. So here;
he Precept, *Remember to keep holy the Sab-*
bath Day; with the direction, and firſt ar-
ment, in thoſe words, *Six dayes ſhalt thou*
, and do all that thou haſt to doe, but
ſeventh day is the Sabbath of the Lord thy
d, &c. concerns all:

But the other Argument, in thoſe words,
For in ſix dayes the Lord made Heaven and
rth, the Sea, and all that in them is, and
ed the ſeventh day, wherefore the Lord bleſ-
the ſeventh day and hallowed it. We ſay,
ly concerned the proportion of time: not

nforcing the ſame day in order: or if it did had but a temporary force (that day being then under divine inſtitution) and there being a need of that argument to quicken the *Jews* to obſerve it, for thoſe many years it was (confeſſedly) to continue after the giving of the Law in *Sinai*.

Nor indeed was it poſſible for all the World, or for the *Jews* in ſucceſſive times to keep the juſt ſeventh part of time from the Creation, in a ſtrict computation; thoſe who know any thing, know how this computation was interrupted in *Joſhuah* and *Hezekiahs time*, and what a difference there is betwixt dayes in ſeveral climates and quarters of the World; making it a thing impoſſible, either for all people (and the Precept concerns all) or for the *Jewiſh* people (afterwards diſperſed over all the world) to keep the punctual ſeventh day in order from the Creation, according to a weekly revolution. I conclude therefore, that there is no pretence from the fourth Commandment, for any to urge that we more glorifie God by obeying his will in the obſervation of the laſt than of the firſt day of the week, yea it will anon appear, we leſs obey God. The fourth Commande-

ment

ment only requiring one intire day of seven, and such a one as God had or should appoint. If we prove God hath appointed another, the fourth Commandment stands good, and we are rebellious against God if we insist on the old Sabbath, and neglect what God hath more lately appointed.

CHAP. IV.

That the Lord Jesus Christ, was Lord of the Sabbath: and had a power as to alter all Laws relating to the acts of Worship, so this Law relating to the solemn time of Worship.

I Cannot but be so far charitable to our Brethren ingaged against us in this controversie, as to believe they will yield us what we have hitherto contended for; so far as it extends only to a liberty for the Lord of Heaven and Earth, after his giving the fourth Commandement, to alter it, for though we cannot assert such a liberty, no not to the Eternal God, as to such things, in the ten Commandments, which contain in them a morall goodness, antece-

daneous to the Precept, (being made so by the Eternall will of God,) and the things being of that nature, that the contrary to them must necessarily impeach the glory of God, (which he cannot with consistency to his holy nature recede from) yet for such things, whose goodness meerly depends upon the Precept, certainly without derogation to the Soveraign authority of God, we must acknowledge a power reserved unto God to make an alteration of them: So that though we cannot suppose that God should by any Precept, successive to the morall Law, give his creatures liberty not to glorifie him, or to blaspheme him, or to have any other gods besides him; yet we must acknowledge a liberty to God, if he pleased to alter the law for the time of his Worship, that being a thing from which no glory further ariseth to God, than as his will is obeyed. Now I presume it a principle agreed betwixt us, and our Brethren, That *Jesus Christ is God over all blessed for ever, the brightniss of his Fathers Glory, the express image of his person* (as the Apostle speaketh) And that in pursuance of an Eternal Covenant he was in the fulness of time sent into the world, not only to *work*

out

out mans redemption, by his *Active* and *passive* obedience to the Law; But also (as the first Minister of the Gospel) as the *head* and Law-giver of the Gospel Church) to reveal his Fathers will for the Worship of God in it; to this purpose he tells us, *Matth.* 11. 27. *That all things were delivered him by the Father.* Accordingly, *Matth.* 26. he instituteth the *Lords Supper*, and in *Matth.* 28. 18. he instituteth the *Ministry, preaching the Gospel*, and *Baptisme*, and *Matth.* 28.20. he authorizeth his Apostles *to teach whatsoever he had commanded them.* And lest we should think that although the alteration of the Acts of Worship were within Christs commission: yet the alteration of the solemn time of Worship was not, he hath inspired three of the four Evangelists to tell us, what he asserted, that he was *Lord of the Sabbath*, *Matth.* 12. 8. *Mar.* 2. 28. *Luk.* 6. 5. Texts which I wonder Mr. *Titham* should fancy to have any thing in them for the old Sabbath. For he who reads any of the Evangelists must yield the sense to be this at first sight: That he had authority to expound the Law of the Sabbath, contrary to the rigid sense of the Doctors of those times, so as it should allow a liberty

for

for acts of *necessity*, *piety*, and *mercy*. The words do plainly assert our Saviour an Authority to alter the *Sabbath*, for he is *Lord of it*. Our Brethren by their daily practice, yield our Saviour a liberty to alter the *Acts of Worship*; hence they do not offer Sacrifices, as the *Jews* did (though by the way observe, our Saviour never said to us, *You shall no longer Sacrifice*) they allow of *Baptisme* instead of *Circumcision*; though it be worthy of our Brethrens observation, that Mr. *Titham* and Mr. *Pooly* fell to Circumcision, and consequently to a denyall of Christ, and under the terror of that Text, *If you be circumcised Christ shall profit you nothing*. Our Brethren also allow the Ordinances of the *Lords Supper*, and *Preaching*: and certainly it is very unreasonable for our Brethren, to allow their Lord and Saviour the authority to alter the Acts of Worship, and to deny him a power as to the time of Worship. Certainly, the time is not so considerable as to the glory of God, as the Acts of Worship are; besides that (as I said before) to deny our Saviour this Authority, is to deny him to be God Equall with his Father, and to deny what three of the Evangelists expresly assert with an *even* and *also*:

The

The Son of Man is Lord even or also *of the Sabbath day.*

CHAP. V.

That the Lord Jesus Christ in pursuance of his Commission, for establishing the Gospel Church, did alter the Sabbath, from the seventh to the first day of the Week. How this appears.

THis being obtained, we have nothing to doe, but to prove, *That our Lord did alter the Sabbath day.* In order to which proof, what that holy and learned man Mr. *Sheppard* hath said, is to be observed. Sheppard, *Thes. Sabb.* 24.

"We are not to expect such evidence "from Scripture, concerning this change, "as fond and humorous wits sometimes "plead for in this controversie: Namely, "that Christ should come, with Drum and "Trumpet as it were upon Mount *Zion*, "and proclaim by word, or writing, in ex- "press words. The *Jewish* Sabbath is ab- "rogated, and the first day of the week in- "stituted in its room, to be observed of all "Christians

"Christians to the end of the world; For "it is not the Lords manner to speak so in "many things concerning his Kingdom, "but as it were occasionally, or in way of "history, or Epistle to some particular "Church or people, &c.

The Scripture saith, that *Christ* after his resurrection *continued upon the Earth forty dayes, speaking of things concerning the Kingdom of God*, Acts 1. 3. and St. *John*, chap. 21. tells us, that all things which he said, *were not written, for the World would not have held the books*. Indeed it is not expressely said, that in that time he instructed them, as to the change of the Sabbath, as it is not said, he any time spake to them about the ceasing of *Circumcision*, *Sacrifices*, the *Paschall Lamb*, &c. nor is it said what in particular he taught them within those forty dayes: But certainly a moderate degree of charity will inforce us to believe, that what we shall find in Holy Writ, the *Apostles* and *primitive Churches* exemplarily practising in this thing, they learned either by *word of mouth*, or by *infallible inspiration* from their Lord and Master, (which is all one to us) and we must be very uncharitable

table to think that those first, and greatest Ministers of the Gospel (the greatest Light ever set upon the Lords Hill) should by word of mouth or practice teach the Primitive Christians so weighty a thing as the *change of the Sabbath*, without any direction or authority from the Lord Jesus Christ. The Apostles in what they did were followers of Christ Jesus, and upon this account, 1 *Cor.* 11. 1. the Apostle calls to the *Corinthians* to be *followers of him*, and Phil. 4. 9. *Those things which you have learned, and heard, and seen in me, do ye.* It is true, the Examples of the Apostles are not in all things, our rules, nor by us to be imitated. *But in those things which they did not upon some special reason, and wherein we can imitate them, unquestionably they are to be imitated*; and that in force of many Scriptures speaking to that purpose: And in such things their example unquestionably amounts to a divine Institution. What have we more than the example of the Apostolical Churches practice for our use of *Water in Baptisme, administring the Lords Supper to Women*, &c. So that the business in question will much lye upon these two things: Whether we can shew *any Institution of Christ*, or *practice*

of

of the *Apostolical Churches* in this case?

Here we will also freely grant our Brethren, *That the exercise of holy duryes on a day will not argue such a day was observed as a Sabbath*: But if we will prove, that the first day of the week was by the Apostolical Church, observed as the Christian Sabbath, we must prove,

That Day set apart for Sabbath Services, more than any other day in the Week, and honoured above any other day for that end.

To this purpose there have been three more eminent Texts in the New Testament insisted on, almost by all Divines who have handled this controversie, I shall not pretend to add any thing much considerable, to what hath been largely and learnedly said by Dr. *Young*, Mr. *Caudry*, Mr. *Sheppard*, Mr. *Warren*, &c. but I shall gather what they have said into fewer words, and give it my Brethren in their own tongue, and it may be more in their own dialect, in a plain and familiar style; for I write not to Scholars; and so am under no temptation to shew reading or Rhetorick; nor am I ingaged with any particular Adversary, and so

ſo not concerned to digreſs to anſwer all his impertinencies.

The firſt Text I find inſiſted on is, *Acts* 20. 7. where we read, that the Apoſtle having ſailed from *Philippi* to *Troas*, abode there *ſeven dayes*. *Upon the firſt day of the week* (ſaith the Text) *when the Diſciples came together to break Bread*, Paul *preached unto them ready to depart on the morrow, and continued his ſpeech untill Midnight. And there were many lights in the upper Chamber where they were gathered together.*

1. It is firſt very obſervable, That the Holy Ghoſt tells us, that *Paul abode at Troas ſeven dayes*, one of which muſt needs be the Jewiſh Sabbath. It is not unlikely, that the Apoſtle prayed, and preached amongſt them more than once; but here's no notice taken of any meetings of the Chriſtians, any day; or of any Religious duties performed by St. *Paul* any day but upon the *ſeventh day* after he came there, (which the Apoſtle tells us was the *firſt day of the week*) ſo that there is an eſpecial notice taken of this day by the Holy Ghoſt, of the day before none at all in this place, amongſt a company of Chriſtians: *Paul* was there *ſeven dayes*, it is not ſaid that he reſted, or

went

went into the Jewish Synagogue on t
Sabbath (probably there was none there,
but the sixth day of *Pauls* abode there
reckoned as an ordinary day at *Troas*, y
that must be the Jewish Sabbath, no men
tion of any preparation to it, any solem
dutyes in it, it is counted amongst the oth
week-dayes.

2. Secondly, If here had been no mor
notice taken of the *Lords day*, the *first d*
of the Week than of the day before, we coul
have had no argument from hence; but
is expressely said, *Upon the first day of th*
week, when the Disciples came together t
break bread, &c. where many things are t
be noted.

1. *The Name.* The first day of the week,
not *one day in the week* (as some would hav
it.) It is the same phrase, *Joh.*20. 1. *Matt.*
28. 1. *Mar.* 16. 2. *Luk.* 24. 1. Certainly
the Evangelists design was not to tell u
that our Lord rose *one day of the week*, bu
the day next to the Jewish Sabbath, which
was the last day of the week. If (as some
have contended,) the word should be transla
ted, *One day of the week*; it would agre
with no other use of the phrase in Hol
Writ. 2. *It would not tell us when they met*
which

which plainly is the Holy Ghosts design. Were it reasonable to translate, *Mar.* 16. 1, 2. *And when the Sabbath was past, very early in the morning, one day of the week, they came,* &c. is it not plainly the Evangelists design to tell us what time they came, and therefore he saith, 1. *When the Sabbath was past,* 2. *Early in the morning.* 3. *The first day of the week.* It is a manner of speaking according to the *Hebrews*, who ordinarily (for want of such a plenty of words as other Languages have) express the *cardinall number* by the *Ordinall numerall.* So *Gen.* 1. 5. The evening and the morning were *One day,* (so it is in the Hebrew) that is the *first day.*

2. It is not said, *Paul called them together*, or that the Church called a meeting that day, but *when the Disciples met together*, or (they being gathered together (for in the Greek it is the *Genitive* case put absolute,) the Text mentions it as a time when of course, and according to their custom they were met together.

3. It is not said, *when some of the Disciples were met together*, but [the Disciples being gathered together] that is, the Church being met, as publickly as those times would

bear, *they came together*, v. 7. *They were gathered together*, v. 8. *there were many lights in the room where they were gathered*, v. 8. Here are words enough to conclude a *Church-meeting*, a *numerous meeting*, such a one as required many lights, and put *Eutichus* to take his seat in a dangerous window.

4. The Text saith, *they were met together to break bread*. A phrase indeed which doth not alwayes signifie, *receiving the Lords Supper*, but very ordinarily: It is further said, that *Paul preached*, and *continued his speech till midnight*. The end of their meeting was *solemn, religious dutyes*, in a *Church-assembly*, and they accordingly were performed till Midnight.

5. It is not said they were *gathered together in the evening*, but *upon the first day of the week*, though the duties were held on till midnight; therefore it is but a fancy of them who think it was evening before they met.

If *Paul* did preach amongst them upon other dayes, and the Lords Supper were administred any of the other dayes: Yet the Holy Ghost's taking no notice of those performances, but only of what was done

in

in this day, is no mean argument, that this was the day, which he would have us take notice of, as the solemn time for Christians Gospel-worship, in imitation of the Apostolical president.

I am not ignorant what pains some have taken to avoid the dint of this Text. Mr. *Brabourn* and Mr. *Titham*, both tell us, *the Meeting was but occasional and extraordinary*; for which there had been some colour, if the Text had said, That *Paul* called *them together*, or *that they were called together*: but it saith, they *being met together*, speaking of it plainly, as an ordinary, customary day when they were wont to meet: But, saith Mr. *Titham*, As soon as they were met, *lights were seen in the upper Chamber*, so that (he says) tis not probable *they met till towards morning*. But the Scripture saith no such thing; it saith they were met *on the first day of the week*, and *Paul continued his speech till midnight*, when he began it, it saith not, but the term *continued*, implieth he began long before: Mr. *Brabourn* thinks it probable, they did not *begin to meet till toward morning*, *because that was the time for the Lords Supper*, *according to our Saviours example*, Mat. 14. 17. *and the example of the Primitive*

Church: 1 Cor. 11. 21. That our Saviour first celebrated the Lords Supper in the Evening was plainly upon a special reason, that being the instituted time for the Passeover; in the close of which he designed the institution of the Supper; but that either *we* are still obliged to that hour, or that the Apostles kept them to that hour, is very hard to prove. The word Δεῖπνον used, 1 *Cor.* 11. 21. will not do it: It is translated *Feast*, *Mat.* 23. 6. *Mar.* 12. 39. *Luk.* 20. 46. and indifferently signifies *Breakfast*, *Dinner* or *Supper*, as might be shewed from many *Authors*. Mr. *Titham* sayes, the Lords Supper was not administred till the next day, for *Paul continued his speech till midnight*, and after this he restored *Eutychus*, and *v.* 11. *when he was come up again, and had broken bread, and eaten, and talkt a long while, even till break of day, he departed.* But it is said, *v.* 7. *Upon the first day of the week, when the Disciples came together to break bread.* So as plainly, their designed meeting to break bread was upon the first day of the week. I clearly think, the second *breaking of bread*, *v.* 11. was not any *religious duty*, but a *bodily refreshment Paul took before his journey*, the phrase is so used, besides, the manner

of

of the phraſe methinks in this place plainly enough ſignifieth it; *When he had broken bread, and eaten, and talkt with them.* When all the Religious duties of the day were over, and *Paul had refreſhed himſelf* with ſome Victuals, and diſcourſed with his friends, he took his journey. The ſenſe of the Text is plainly this: *Paul* religiouſly with them kept the firſt day of the Week, *preaching, adminiſtring the Lords Supper*; and he being to leave them preached ſomething longer than uſually; *Eutichus* falls aſleep, falls from the window where he was, and was taken up dead. *Paul* (the duties being done) recovers him to life again, refreſheth himſelf with Victuals, and diſcourſeth with them till break of the day, and then departeth. Laſtly, Mr. *Titham* is miſtaken, to ſay, St. *Pauls* once preaching at *Troas* is *ſo ſtood upon* as canonizing a Sabbath: That which is inſiſted upon, is this: *That* Paul *ſtaying at* Troas *ſeven dayes, no mention is made of the Chriſtians there meeting together any other day, but on the firſt day of the week, upon which it is evident that they met, and met on purpoſe for the moſt ſolemn Goſpel-ſervices, and brake not up from them till midnight: yea, and the Holy Ghoſt mentions their*

meeting that day as an usual customary thing.

Mr. *Brabourn* puts us too too hard a task to prove that they abstained from their servile labour: We hope our Brethren will not think that they were at their servile labour whiles *Paul* was preaching, or while they were met together to partake of the Lords Supper. And it is not very charitable for us to think (if they had not kept this day as the Christian Sabbath) that so near a solemn service which requireth preparation, they should be distracting themselves with servile labour. Besides that, this will fall as heavy upon our brethren, What one Text have our Brethren to prove that *Paul* or any Christians abstained from all *servile labour* on the *seventh day*, which was the Jewish *Sabbath*, or that they *kept it*? It is indeed said, *Acts* 13. 14, 15. That *Paul* coming to *Antioch*, went into *the Synagogue, and sate down: and after the reading of the Law, and the Prophets*, upon the desire of the Rulers of the Synagogue, *Paul* preache a notable *Gospel-sermon* to them, to convince them of their errors. V. 42. *The Gentiles desired that those words might be preached to them*, εἰς τὸ μεταξὺ σάββατον, we translate it *the next Sabbath*; and I shall ingenuously

ingenuously confeſs, that if that tranſlation were neceſſary, it would have more colour for an argument on our Brethrens ſide, than any place I know in Scripture will afford them, that the *Chriſtians* when the *Jews* were gone, ſhould pitch upon the next Sabbath above other dayes to hear *Paul* again. But as there is no neceſſity to tranſlate it ſo, ſo neither is that tranſlation of the particle I think to be juſtified by any like uſage of it: We tranſlate it, *Between* generally. See *Matth.* 18. 15. *Between thee and him alone*, Matth. 23 35. Luk. 11. 51. *Between the Temple and the Altar*, Luk. 16. 26. *There is a gulf between me and thee.* Joh. 4. 26. *In the mean while*, that is, *in the time between*, Acts 12. 6. *Peter was ſleeping between two Souldiers*, Acts 15. 9. *betwixt us and them.* Rom. 2. 15. *Their thoughts in the mean while*, or [between themſelves as it is in the *Margent*] So as to this very Text. The Margent tells you, it may be read; *In the week between*, or in the *Sabbath between*: If our Brethren will allow the latter which is juſtifiable, there was a *Sabbath between* that and the next *Jewiſh Sabbath*; which muſt be the Chriſtian Sabbath, but if they take it in the former ſenſe, the *Gentiles* did

not desire *Paul* to preach the next *seven day* those words, but *in the week between*, so the words are: And the *Margent* of our Bibles tell us, the Translators saw thus it might be read, nor could any thing lead them to this translation, but *v.* 44. where it is said, that the next *Sabbath day* came *almost the whole City together to hear the word of the Lord*; which they might do, yet that not the day which the *Gentiles* before mentioned desired, to hear the same things again. *Acts* 16. *Paul* comes to *Derbe*, and *Lystra*, quarters very full of *Jewes*, for the Text saith, for that very reason, *Paul circumcised Timothy*, *though his Father was a Greek*, *v.* 3. Thence they go to *Philippi*, there *v.* 13. It is said, that on the *Sabbath* day they *went out of the City by the River side, where Prayer was wont to be made.* It is not indeed said it was by the *Jews*; but *Lydia* is called one that *worshipped God*: who but *Jewes* in *Macedonia* should worship God at that time, I cannot tell; for we never read before that the Gospel was preached in those parts. Whereas Mr. *Brabourn* objects, so it is said, *Cornelius*, Acts 10 2. *was one who feared God with all his house*: it is true, but he lived in *Cesarea*, a place not so far from

from *Hierusalem* (where the Apostles had so abundantly preacht the Gospel) as *Philippi* in *Macedonia* was, and therefore far more likely to be a *Gentile Proselyte* than *Lydia* was, but at once to answer this objection of the Apostles going into the Jewish Synagogues, and preaching on their Sabbath day either there, or elsewhere where they were met.

1. *It is most evident, that the Lord indulged the Christians a time, to be satisfied, that those things in this Rule of Worship given to the Jews which were ceremonial, and temporary, had an end, during which time, it was lawfull for them to observe them.* Though they all died with Christ, yet the Lord allowed them (having his own ancient Institution) a time for honourable Burial. Hence, *Acts* 16. Paul *circumcised Timothy*, as well as *kept the Sabbath day*, and in the first Councel the Apostles injoyn'd the *Gentiles* to abstain from *blood* and *things strangled*, and *Rom.* 14. 6. *gives a liberty to the Christian*, to observe the Jewish dayes. This liberty did not last long, for the Apostle tells the *Galatians*, *Acts* 15. 2. That if they *were circumcised*, *Christ should profit them nothing*. And in this very point of dayes,

Gal.

Gal. 4. 13. he tells them that *he was afraid of them, because they observed dayes, and months, and years:* It is manifest this Epistle to the *Galathians* was one of his last, it was written from *Rome*, where (as he tells us) he was then in bonds, and as judicious Interpreters think, not above two years before his death, which was about 65 years after our Saviour. That to the *Romans* was wrote long before, so was his circumcising *Timothy*, Acts 16. If therefore the Apostle did for a time allow the *Jewes* their *Sabbath*, and go and preach amongst them on that day, it was not so much, as his circumcising *Timothy*; which yet he did, knowing the will of God for indulging his peoples weakness for a time. Nor yet is it needfull that we should say the *Jewish Sabbath* was a *Ceremony*, we say the *Sabbath*, that is one day in seven was *Originally moral*, but the keeping of the seventh from the Creation, but a *temporary Ordinance for the Jewes*, therefore *Deut.* 15. God saith, *And Remember, that thou wert a servant in the land of Egypt, and that the Lord brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.*

2. W

2. We say, *Pauls going into the Synagogue, or preaching on that day, doth not prove that he or the Christians with him, had any conscience, or reverence for that day more than another, they doubtless prayed, and preached other dayes.* 'Tis no where said, they kept or observed the *Sabbath day*; the *Jews* would come together no other day, at least in no such numbers: Prudence taught this great Fisherman, to throw his Net where he saw most Fish; and *Paul* had a great zeal and kindness for his Brethren the *Jews*, as appears from *Rom.* 9. 1, 2, 3. they might indeed have had *hearers* other dayes, but probably *no Jews*, (unless proselyted) at least no such numbers as on their *Sabbath* day. Mr. *Brabourn* talks idly, to tell us of *Pauls* calling *Jews* together at *Rome*, being their Countreyman, and a meer stranger as to his Doctrine, but *v.* 29. they quickly *went away*: And for the Jews *Acts* 19. that *came to hear him*, they were apparently such as the Gospel had wrought upon: but it is plain, that the Jews, who still kept their Judaical Principles, and knew any thing of *Paul* after his conversion, were not likely to meet together upon his invitation. So that our brethrens argument for the *seventh*

day

day Sabbath, from St. *Paul's* and others of the *Apoſtles* and Primitive Diſciples, going into the Synagogues, or to other places where they were wont to meet, upon that day; is no better argument than ſome bring for our Saviours *approbation* of the Jewiſh *Feaſt of Dedication* (of no Divine Inſtitution, or at leaſt ſo ſuppoſed) becauſe he was *that day* found *walking* in *Solomons Porch*, waiting for an opportunity in that great concourſe which that day cauſed, to preach the Goſpel; or than it would be for a Chriſtian Miniſter at *Conſtantinople* (if he had leave) on *Friday* (their Sabbath) to go and preach the Goſpel. That therefore he obſerved the *Saracens* Feſtivall. In very deed an argument of no force at all to any ſober, judicious, and deliberate Chriſtian.

Laſtly, It is worthy of all our obſervation, that although we read, that for ſo long time as the Apoſtles had any hopes of gaining the Jews, and therefore kept a communion with their Church, he did take advantage of their Sabbath to preach the Goſpel, it being as indifferent for him to do it on that day as on any other: yet after that the Apoſtle had made a perfect *ſeparation* from the *Jewiſh Church*, of which we read,

read, Acts 19. 9. *when divers were hardned, and believed not, but ſpake evil of that way before the multitude*: he *departed from them, and ſeparated the Diſciples, diſputing daily in the School of one Tyrannus*, though *this continued for the ſpace of two years*, v. 10. yet we never read of any preaching by the Apoſtles on that day, or any thing making the leaſt ſhew of their obſervation of it. The time of indulgence was now out. The Chriſtians were now ſettled in a diſtinct Church by themſelves, and now they keep only to Goſpel Inſtitutions; there was no more hope of *Pauls becoming all things to the Jews*, to gain ſome of them. So that no inſtance can be given of any meeting of Chriſtians meerly for performance of Religious dutyes upon the *ſeventh day* (which our Brethren do contend for) ſo that our Brethren in this point are without any one Scriptural Preſident for a *Chriſtian meeting* on their ſeventh day: Examples of mixed meetings (whiles the *Jews* were moſt numerous in places, and had their Synagogues) indeed they have. But an example of a pure Chriſtian meeting they have none; but in the very next Chapter, after the aforeſaid ſeparation, *Acts* 19. we have, *Acts* 20. 7. of Chriſtians met

on

on the first day of the week on purpose for religious duties.

It is very true (if we may believe other writings not of divine authority, and certainly an humane faith may be allowed them), we do find, that after the Apostles age, the Christians in some Churches did meet on the *Jewish Sabbath* and perform some religious duties, but putting a vail difference between that, and the *Lords day*. As Dr. *Young* hath noted.

1. It was not a *custom in all Churches*, particularly not in that of *Rome*, *or Alexandria*, saith *Sozomen*, *Athanasius*, and *Tertullian* (both great lights in their times) tell us they observed it not. *Epiphanius* condemns the *Nazarites*, and *Ebionites*, for Hereticks, for their observation of it. But in all Churches the *Lords day* was observed, those that in any degree kept the other day, were the *Eastern Churches*, among whom the *Jews* were most, *the vail before whose eyes*, a little for a time, hindred the Christians seeing so well as they might, and ought.

2. Neither did they observe any *seventh day*, but made *Canons* for omission of some, but they never dispensed with the observation of the *Lords day*.

3. Not

3. Nor did they on that day *perform all religious duties*; they indeed, *read the word*, *prayed*, and *preached* sometimes, but never administred *the Lords supper on that day*. If we may believe *Athanasius*, *Austine*, *Socrates* and *Chrysostome* quoted all by the Learned Dr. *Young* in this case, on his book called *Dies Dominica*. Chap. 3.

4. They *left people at liberty to meet, or not to meet on that day*, as we do on lecture dayes. But injoyning the observation of the Lords day, without indulging any liberty for peoples absence, from the religious services of that day.

5. They allowed a liberty to labour on the *seventh day*, yea *anathematized* those who did not labour but on the *Lords day*, they allowed no labour.

This, and much more is said by the incomparably learned Dr. *Young*: whose skill in antiquities is sufficiently known. I have but translated it from him, for the sake of those who understand not Latine.

Our Brethren therefore (what ever Mr. *Brabourn* saith) cannot prove, that the Apostles ever *kept the Sabbath*, so much as once, though they can prove they went into the Synagogues that day, and heard the word read

read, and preached: nor ſo much as that the once on that day *received the Lords ſupp* (an ordinance peculiar to Chriſtians.) 2. no that they did thus in one unmixed aſſem bly of Chriſtians. 3. Nor that they choſ that day to preach in, only upon deſire from the Jews, did it. 4. Nor that eve *kept the ſabbath*, with Jews and Gentiles to gether, much leſs Gentiles alone: though they ſate with them on that day to hear the word read in their ſynagogues, and ſometimes preached themſelves. 5. Nor have they proved that what they did, was not to indulge the weakneſs of the Jews and to gain ſome of them, while the Lords time of indulgence laſted, and Chriſtians newly converted, might underſtand their liberty. 6. Nor yet that they might have got the Jews together on other dayes, which are the things Mr. *Brabourn* (who hath ſpoken in this caſe, and to better purpoſe than any other) glories in. It is true it was *Paul* the Miniſter of the *Gentiles*, not *Peter* that did go into the ſynagogues, and preacht ſometimes on the ſeventh day: but it was the ſame *Paul* that *Acts* 16. *becauſe of the Jews in thoſe quarters, circumciſed Timothy* (as great an enemy as Mr. *B.* would have

have us believe him to Ceremonies) For Mr. B's rule in Divinity, *That actions of holy men in scripture not contradicted have the force of a precept.* I doubt the truth of it, but will freely yield him; *That the Actions of the Apostles, possible to be done by us, and for which there cannot be a particular reason given why they should not alledge, or for which there cannot be a reason given, why the Apostles at that time did them, which reason will not now hold, have the force of a precept.* But we alledge a particular reason, *viz.* to avoid the offence of the *Jews*, and to gain some of them, we have no cause now of fear for the one: nor hope for the other. In the mean time Mr. B. and we are agreed in his other rule. *That actions of the holy Apostles in Scripture, not only not contradicted, but also such as in the fourth commandment are commanded, have the force of a precept.* But I have before shewed, that the *seventh day sabbath* is no more commanded in the fourth commandment than *sacrificing* is in the second Commandment. The general is commanded. 1. *A sabbath.* 2. *A whole day.* 3. *One whole day in seven.* 4. *Such a one as God had appointed, or should appoint*: but not that seventh day further than it was

then the appointed day, and for so long time, as it should so continue. But enough is said as to the inforcing of the first main text, *Act.* 20. 7.

The second text is that, 1 Cor. 16. 1, 2. *As to the Collection of the Saints, as I have ordained in the Churches of Galatia so do you. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come.*

Many things are observable from this text, as light as some of our brethren make of it.

1. Here is a *collection* for the *Saints*: directed to be against the *first day of the week*, κατὰ μίαν Σαββάτων; the words so translated are the same with those, *Mar.* 28. 1. *Luk.* 24. 1. *Joh.* 20. 1. *Act.* 20. 7. and do out of question signifie that day of the week on which our Lord rose, therefore they do but miserably baffle who would translate it *one day of the week*. For it cannot be so read in any of the Evangelists without manifest injury to the sense. That collecting for the Saints, is a pious, and charitable work fit for the sabbath, though such a work as may be done on the day (as praying and preaching may) is not to be denied.

2. It

2. It is not neceſſary we ſhould tranſlate it upon the *firſt day of the week*. It ſignifies as well *againſt the firſt day of the week*, ſo *Mar.* 15. 6. κατὰ δὲ ἑορτὴν againſt the feaſt he releaſed to them one priſoner, that plainly is the ſenſe of the text, for the *Jews* would not come into the Judgement Hall *upon the firſt day*.

3. He doth not only limit the time, but he makes an *ordinance in the caſe*, and that not only for his Church, but for the Churches of *Galatia* alſo. Let any one ſoberly judge whether they can think that the great Apoſtle who was ſo zealous of the *Churches liberty*, and who had ſo particularly declared his zeal to the *Galatians*, Chap. 5. who alſo uſed to deliver unto the Churches *what he had received from the Lord*. 1 *Cor.* 11. and ſo carefully to diſtinguiſh betwixt things which he adviſed as a man without ſpecial revelation, and what he ordained as given him in charge by his Maſter, as appears in that Epiſtle to the *Corinthians*. would have made a Law, binding the *Corinthians* conſciences to have their charity ready, *Againſt the firſt day of the week*; If the Lord had not given it him in charge.

4. Why doth he limit it to the Lords

day? *the first day of the week.* But that it was a known day amongst Christians, when the Church was wont to meet, and they having before against that day laid it *by them in store*, might have a convenient opportunity to bring it with them to the Church meeting, and deliver it to the *Deacons* as an acceptable gospel sacrifice unto the Lord. And when also by hearing the word of God preached, and the other spiritual duties which that day should be performed, they might have their hearts warmed into that due *chearfulness*, and readiness, which became those who gave unto the Lord.

5. *Lastly.* I desire our brethren would seriously consider, *whether this text doth not imply a sanctification of that day by some former precept of Christ and his Apostles.* If there were a Law in *England, that there should be a collection for the Saints made in* or *against* the *fifth of November*; Would not this imply, that that day was a known day, either in respect of some law, setting a mark upon it: or some general observation of it. But if this were a Church constitution, it would yet argue further, and that the Church on that day would meet, and take an account of it. The Apostle orders a collection

lection for the saints, to be made *in* or *against the first day of the week.* This certainly argues a special remark upon that day, and an usage for the Church to meet, and and so excellently agrees with that *Acts* 20. 7. For what Mr. *Wilbam* or Mr. *Brabourn* saith to weaken this proof, it is of little value. Mr. *B.* saith that this *order is but for a single action once to be done.* To grant him what he saith (though the term may as well be expounded of *every first day*; as of one,) especially that *one* being no way notified, but only guessed by Mr. *B.* to be the next following the receit of that Epistle. For though St. *Paul* would have no gatherings for the *strangers* when he came, yet there might be *collections* for their own. And we know that having collections every Lords day, was in use in the primitive Church, after their prayers, whence the prayers were themselves called *collects*: But (I say) to grant this, still the question remains, why This collection is ordained to be made *Against* or *in the first day of the week more than any other*: Whereas both he and Mr. *T.* urge that the text only *commands, that every one should lay by himself: not that he should give it to the Deacons.*

Whence Mr. *Tilham* cavils, *that if this day had been their ſabbath, the Apoſtle would not have directed a ſurvey of their eſtates how God had proſpered them.* I have ſhewed before the Apoſtle commands *this ſurvey*, and a *laying by* themſelves κατὰ μίαν Σαββάτων *againſt the firſt day of the week.* We ask why againſt *that day* more than another? but that it was a day when the Church uſed to meet, and they might have an excellent opportunity to bring it in, and have their hearts warmed by the duties of that day, into a due chearfulneſs becoming them who give unto the Lord. But Mr. *T.* will not acknowledge a *collection*, a *Lords day*, or a *ſabbath duty*. For then he thinks the Apoſtle would not have added, *that there be no gatherings when I come.* Verily the mans ignorance is to be pitied. Works of *piety*, *mercy*, and *neceſſity* are doubtleſs *ſabbath duties*, or our Saviour would never have *healed lame* perſons on that day. The Apoſtles meaning therefore doubtleſs is, *That there be no gatherings for* theſe *Brethren-ſtrangers* when I come.

"But ſuppoſe it be, yet Mr. *T.* tells us "that a ſurvey of their eſtates, (which the "Apoſtle doth implicitly command, that

"they may ſee how God had proſpered "them) was no ſabbath work: But there "is no need as I have ſaid we ſhould ſo "tranſlate it, nor do I think it the ſenſe, "that the *laying aſide* ſhould be *on the firſt* "*day of the week*, but *againſt the firſt day of* "*the week*: Here's no ſurvey of eſtates di-rected on that day. In ſhort ſay what we will, our brethren (ſo fond of this noti-on) will make us believe that the ſtrength of our argument from this text lies, *that we think that the Apoſtle here directed a collec-tion on the firſt day of the week*: whereas we tell them, that if it were ſo plain as if written with a Sun beam, we do not think that would prove it a *collection* for the ſaints, was a pious and charitable work, but might be done or directed on any day. But this is that we urge from the text. It is plain from holy writ, that the Apoſtles gave a pe-culiar honour to this day, more than to any other day of the week. Though on the ſeventh day, the Apoſtles ſo long as the Jewiſh rites were indulged, or ſo long as they had any hopes to convince the Jews, when they came where the Jews had Syna-gogues, went in, and heard with them, yea, and preached to them. Yet,

1. They never met in a perfect Congregation of Christians on that day that we read of: but on the Lords day they did, *Act.* 20. 7.

2. The Apostle ordains *their gospel sacrifice*, their collection for the poor *Saints at Hierusalem*, rather against this day, than any other.

But possibly we may find that as the Apostles, (unquestionably by direction from their Lord,) gave more honour to this day than to any other, So our Lord himself also did so.

1. *This was the day on which he rose again from the dead.* This I am sure they will not deny, and verily this is not inconsiderable. Let us but here weigh two or three things.

1. The *Resurrection of Christ*, was the *Lord Christs great work*, by which he shewed himself to be *Lord*, and *Christ*: and so confirmed the whole gospel, and whatsoever he instituted in his worship. It was that work of his which gave evidence to the virtue both of his life and death. To this end (saith the Apostle) *Christ both died, and ROSE again, that he might be Lord both of the dead, and of the living. By this he was declared to be the Son of God with*

power,

power, Rom. 1. 4. Hence is our *justification*, Rom. 4. 25. Hence our *peace of conscience*, Rom. 8. 34. Hence our *lively hope*, and the answer of a good conscience, 1 Pet. 1. 3.

It was our great Lords first holy-day as I may say. Of the day of Christs suffering he saith THIS IS YOUR DAY, *and the power of darkness*, a day in which God hath given leave to the Devil and his instruments to play their pranks. But this was *His day*. This was the Lord Christs *rest*. The day in which he rested from the work of Redemption: As his Father had done on the seventh day, from the work of Creation.

2. May we not soberly think that our great Lord should, and did choose to *lie in his grave* on the sabbath day, on purpose to let us know, that that *sabbath* dired with him, and to rise the next day, that he might point out unto us, the *new sabbath*, which he had made for the new *heaven*, and new *earth*, which he had now created on purpose to *rise upon the first day*, that his Father by the change of the day might have no loss as to the time consecrated by the fourth commandment. Our Lord could have ordered his death so as he might have died,

died, and risen again on the 2, 3, 4, or 5, day
he chooseth so to dye, that he shall be bu
ed during the whole Jewish sabbath: a
early in the next morning he ariseth. L
us in the next place consider what he di
when he was risen. The Evangelists
cord, not so full a communion of o
Lord, with the world, nor with his d
ciples, after the resurrection: for forty da
he was seen of them. In that time (coun
ing the day on which he rose) were seve
Christian sabbaths, or first days of the wee
We read only of our Saviours appearing t
two first of them.

1. *On the day of his resurrection*, he a
peareth to *Mary Magdalene* looking in th
grave for him, and to some disciples go
to *Emaus*, *Luk.* 24. 13. and to the Ele
met at *Hierusalem*, *Luk.* 24. 36. *Joh.* 20.
and again,

2. After *eight days* (saith St. *John* 20. 26
We read but of two apparitions more,
one at the Sea of *Tiberias*, *Joh.* 21. T
other in *Galilee*, which St. *Matthew* lit
more than barely mentions, *Mat.* 28. 16,
We do not think Christs appearing made
sabbath, but Christs owning his disciple
meetings on these dayes, by appearing the

them, ſpeaks *not a little in the caſe*, eſpe-
if it be obſerved that nothing of any
ldly diſcourſe is mentioned, as paſſing
theſe times, but our ſaviour at the Sea
Tiberias, talks with them in their art

But ſay our brethren (zealous for the old
bath.)

If the diſciples of our Saviour, had kept
day as a ſabbath, he or they would not
e gone ſuch a journey, as 60 furlongs, al-
eight miles.

Beza ſaith either *Joſephus* is miſtaken,
ſome error is crept into the copy, for he
is but 30 *furlongs*.

2. The length of their *furlongs* we know
For our Saviour, it was now no la-
to him to move. Certain it is, the
was ſo ſhort as *Luk.* 24. 33. *in that*
hour they could return to Hieruſalem
find the *eleven*, and others gathered to-
ther. We in a time of perſecution oft go
far to hear a ſermon, and yet do not
eak the ſabbath.

2. But (they ſay) the text ſaith, Chriſts
cond appearing was *after eight dayes*,
h. 20. 26. But ſo it is ſaid, that *after three*
yes the Son of Man muſt riſe again, *Mar.* 8. 31.

Yet

Yet we know he rose on the third d
The *Grecians* had that liberty in their l
guage of expressing themselves as to expr
a thing as done when once began: A
eight dayes is no more than after the eigh
day was begun, as after *three dayes* w
more than after the third day was beg

Our Saviour being now ascended
Heaven, we find the disciples returni
from mount *Olivet* to *Hierusalem*, *Act.* 1
and read little of them, but of their con
nuing in prayers, and supplication, a
chooling an Apostle till the day of Pen
cost. What was done in the day of Pen
cost, we find, *Act.* 2. Then the Holy Ghost d
cended, and before that we read of th
descending of the Holy Ghost the Evang
lists observed, *They were all with one a
in one place.* A phrase fully expressing
Christian Church-meeting. I am not Ig
rant, what a stir Mr. *Tilham* keeps, t
prove this was upon the *Jewish Sabba*
We say with (I think) better evidence,
was upon the Lords day.

1. It was Gods expres law, that th
Jews should rest on the *seventh day, both
earing and in harvest*, *Exod.* 34. 21, 22.

2. The law for the feast of *Pentecost* yo
shi

find, *Levit.* 23. 10, 11, 12, 15, 16. *When you be come into the land which I shall give you, and shall reap the harvest thereof, then you shall bring a sheaf of the first fruits of your harvest unto the Priest, and he shall wave the sheaf together with the offering of a lamb without blemish, on the morrow after the sabbath the Priest shall wave it. And you shall count unto you from the morrow after the sabbath, from the day, you brought the sheafe seven sabbaths shall be compleat, even until the morrow after the seventh sabbath you shall number 50 dayes.* *Deut.* 16. 9. *Seven weeks shalt thou number, unto thee, begin to number the seven weeks from such time as thou beginnest to put sickle to the corn.*

I must first take notice of a base cheat, *Tilham* puts upon his reader, telling them that *Moses from God appointed Israel to bring, on the morrow after their passover sabbath, a sheaf of their first fruits,* &c. (Good reader look into all the texts that mention it, and see if God sayes a word of their. *Passover Sabbath*) but *v.* 11. *The morrow after the sabbath*; Which was undoubtedly the weekly sabbath. Besides, their passover sabbath was tied to *a day.* It is not to be imagined

Tilham 7 day sabbath. *p.* 82.

gined their corn ſhould alwayes be r
juſt *that day*, to wit the 14 day of
firſt moneth. Now they were not to cou
till they had put their ſickle into their c
Deut. 16. 9.

1. I obſerve firſt it was impoſſible, t
Pentecoſt ſhould ever fall upon the Jewiſh
bath, for on the *ſabbath day*, they were
Gods law to reſt. *Exod.* 34. 21, 22. *even*
earing and harveſt. So the ſooneſt they co
begin to put their ſickle into their c
muſt be the firſt day of the week.

2. They were then to expect till
next ſabbath, and from the morrow a
to count; which makes it neceſſary, t
the feaſt of *Pentecoſt* ſhould alwayes fall
the firſt day of the week.

3. Here was a *Church-meeting of Chri*
ans met in one place on the *firſt day of the*

4. Chriſt (who when on the Earth,
we heard, did honour thoſe meetings w
his own company) *here he ſends the com*
ter; gives them on this day *the promiſe of*
Father.

It is true Mr. *Ainſworth* and ſome oth
think the *paſſover ſabbath* was meant: b
let any one conſider, with reaſon how it w
poſſible, unleſs the corn in *Paleſtina* was
wa

ayes ripe before the *fifteenth day of the month Abib*, ſo as they had reaped ſome of it; for till that, there was no beginning to count for *Pentecoſt*; but Mr. *Ainſworth* is far from fathering this (as Mr. *Tilham* doth) on *Moſes*, it was only a notion taken up by that holy man from ſome *Rabbins*. But enough of this; whoſo will read this argument from our Saviours Apparitions, and the deſcending of the Holy Ghoſt improved to the height, may have it admirably done by Mr. *Warren*, late Miniſter of the Goſpel in *Colcheſter*, in his excellent Book called *The Jewiſh Sabbath antiquated: and the Lords day inſtituted*, from p. 169 to 187. where ſo much is indeed ſaid upon this whole Subject, as I think very little is to be added to it.

But there is yet behind one Text more, inſiſted on almoſt by all Divines in this caſe; it is that *Rev.* 1. 10. *I was in the Spirit on the Lords day, and heard behind me a great voice as of a Trumpet, ſaying, &c.* *v.* 11. *and I turned to ſee the voice that ſpake with me, and being turned I ſaw ſeven golden Candleſticks, and in the midſt of the ſeven Candleſticks one like unto the Son of man, &c.* who is deſcribed further, *v.* 13, 14, 15, 16.

where

where he is ſaid to have *the Stars in his right hand*, *and out of his mouth went forth a two-edged ſword.* —— Chriſt himſelf opens the Viſion, *v.* 20. — *The ſeven ſtars are the Angels of the ſeven Churches: and the ſeven Candleſticks which thou ſaweſt are the ſeven Churches.*

St. *John* at this time was by the *Roman Emperour* baniſhed into the *Iſle of Pathmos* for the Goſpel ſake. Here he ſeeth a *Viſion*. Two things as to the preſent Controverſie are conſiderable in it,

1. *What he ſaw.*
2. *When he ſaw it.*

1. *What he ſaw.* He ſaw the Lord Jeſus Chriſt in the middeſt of his Goſpel Churches, walking before him in the purity of Goſpel Adminiſtrations, and reaching forth godly Miniſters to them, and furniſhing them with his Word (which is as a *ſharp, two-edged ſword.*) This plainly was the Viſion interpreted by the Lord himſelf, *Revel.* 1. 20.

2. *When ſaw he this?* On the *Lords day*: he was in *the Spirit on the Lords day*; then he heard this voice, then he ſaw this Viſion.

3. I

3. I am aware that this Text hath so disturbed the leaders in this Controversie opposite to us, that they have exercised their wits, to find out a *Lords day* not the first day of the week. Mr. *Brabourn*, Mr. *Tilham* (and one of more learning and worth than both of them) think it might be the *day of Judgement*, which indeed is called *the day of the Lord*, Phil. 1. 16. but never *the Lords day*. Again, the Apostle speaks of a *known day*, and of a *day in being* then; but neither of these is true of the *day of Judgement*, not yet come, nor to be known *when it shall come*, Matth. 24. 36. *Of that day and hour knoweth no man*. Others think it might be the day of *Christs Nativity*; but it will pose them to prove that it was then known, or so early taken notice of. For those that dream of *Easter-day* above an hundred years after this, this was in dispute when it should be kept.

Mr. *Tilham* and Mr. *Brabourn* both think (and they do but think so) that it was the *seventh day*; but why should that be called the *Lords day?* because he that day lay in the Grave think we? God indeed in the Old Testament called it his Sabbath, but was it ever so called in relation to Christ?

did Christ ever institute that? Now why the first day of the week should be called the *Lords day*, reason offers it self plentifully.

1. In opposition to his *suffering day*, of which he saith to his Persecutors, *This is your day, and the power of darkness.*

2. It was the Day when he triumphed over Sin, Death, and Hell.

3. It was the Day, when he was with power manifested to be the Son of God, *Rom.* 1. 4.

4. In all probability *it was the day he instituted for the Christian Sabbath*: and therefore called the *Lords day*, as the Sacrament is called the *Lords Supper*, because he instituted it.

5. Finally, take all the Ancients from *Ignatius* who lived neareſt the Apoſtles downward, they all understood by the Lords day, the *first day* of the week, and accordingly kept it holy unto the Lord.

Now let all these be laid together, and I beseech our Brethren, laying aside all partiality, prejudice and faction, seriously to consider, whether they will not amount to as good a proof as we have for many other things, that the Lord Christ hath in-

stitute

ituted the Lords day for the Christian Sabbath, though it be not in the Gospel proclaimed in so many words: And in good earnest I think those of our Brethren who will not judge it sufficient, if their Consciences weigh all Gospel Truths in the same ballance, will be in no small danger of being warped in other, and those very weighty Truths of the Gospel, from a perversion in which, the good Lord keep them and us all, for his mercy sake.

CHAP. VI.

That the Seventh Day is repealed.

I Suppose I have said enough to justifie the discharge of the *Old Sabbath*. The sense which the fourth Commandment gives us to labour six dayes in the week, knoweth us under no Obligation to keep more than one Sabbath: Now if the first day of the week, (as we have proved) be the Sabbath to be sanctified, reason tells us the Jewish Sabbath is discharged. Though the Scripture no where saith to us, *you shall not keep the Passeover*, nor *you shall not circumcise*,

circumcise, yet we understand our selves d
charged of both, by the substitution of t
other Gospel Sacraments. It is the Lo
will (according to the fourth Comma
ment) we should not be under an oblig
tion to keep two dayes in each week; a
it is the Lords will, as we have proved,
should keep the first day of the week: wh
need we any further witness? But yet
it be needfull, I think it is not hard
evince it.

1. The Jewish Sabbath (as I have alre
dy proved) was never primarily requi
in the Morall Law; but only by th
ceremonial or temporary Laws given to t
Jews, which all acknowledge determin
by the death of Christ, and the extinc
of the Jewish Polity, and fell of co
when that fell. The Ordinance for t
particular day of the week was but an
dinance given to hold untill the time
Reformation: but to add yet a little m
it hath been told our Brethren, and I hea
ly wish they would deliberate upon it; T
the Apostle, *Rom.* 14. 5. blameth the
mans, that amongst them, *One man esteem
one day above another.* Gal. 4. 10. he bla
them that *they observed dayes*, and *mon*

times, and *years*. That the Apoſtle, 2. 16. cautioneth the Chriſtians, *That no man ſhould judge them as to meat or drink, in reſpect of an Holy-day*, or a *New-moon*, the *Sabbath-day*. That theſe Texts are to be underſtood of the Lords day, is evident,

1. Becauſe (as we have proved) the Apoſtles themſelves, and the Chriſtian Churches obſerved it.

2. Becauſe the fourth Commandment, perpetually eſtabliſhed, 1. A Day: 2. A ſeventh Day to be ſanctified: Now the Apoſtles words muſt be interpreted ſo as not to loſe us one of the ten Commandments.

3. Becauſe to interpret thoſe Texts of all other Jewiſh Holy-dayes, with an exception only to the weekly Sabbath, ſeemeth both an unreaſonable interpretation, and too ſhort for the terms of the Texts. Unreaſonable, it is an uſual rule, *Ubi lex non diſtinguit, non eſt diſtinguendum*; we have no reaſon to diſtinguiſh where the rule makes no diſtinction, nor can any pretence of reaſon be for limiting the ſenſe in that manner: but to reconcile the Apoſtles Precept with the fourth Commandment, which

may quickly be without such a restricti
according to what we have proved
sense of it. A *Sabbath* may remain, thou
that Sabbath be abolished. 2. It seems al
too short. The Apostle to the *Galatian*
useth four terms, *Dayes*, *Months*, *Tim*
Years: Suppose by the years be meant t
yearly Feast of *Atonement*, or the *years*
Jubile; by *Moneths*, the *New Moons*;
Times, their Feasts of the *Passeover*, *Pente*
&c. still we want an interpretation for t
term *Dayes*, which certainly must be unde
stood of the Jewish *seventh Dayes*, or *Sa*
baths returning every week.

4. What Mr. *Warren* observes is also v
ry considerable, that all these Epistles we
wrote to Churches much *leven'd with J*
daism; and under great temptations to i
so that undoubtedly it was the Apostles
tention by that term to declare the Chr
stians freedom from the old Sabbath, whi
also as it is plain from *Deut.* 5. 15. h
something of a Type annexed unto it. B
enough hath been said to prove the
Sabbath out of doors, if not by *repeal*
by *expiration*, as being a temporary Ord
nance, and by the appointing of anoth
Sabbath in the stead of it.

CHA

CHAP. VII.

To insist upon the old Sabbath is to Judaize, and non-communion our selves to all Christian Churches in the World, both in this and former Ages.

FRom what hath been said must needs follow, that for us now to insist upon the old *Sabbath*, hath a double guilt attending upon it.

1. The first is *Judaizing*.

2. The second is *declining communion with all the Churches of Christ* that are or ever were in the world. *Judaizing* signifies a tenacious adhering to the Jewish Rites, and Customs, after that Christ hath established *a New Heaven, and a new Earth*. This was the Jews great sin. It was one piece of our Lords errand into the world, *To change the customs which Moses delivered*. A Truth asserted by the first Christian Martyr, and for it he was accused, *Acts* 6. 14. That this was one of those customs, is plain, if it were not commanded in the fourth Commandment, which we have proved it

was not. Nor doth it hinder that it begun before *Moſes*, ſo did *Sacrifices*, and *Circumciſion*, yet they were the *Cuſtoms of Moſes*, and *Circumciſion* is ſo called, *Acts* 21. 21. He was the firſt who wrote the Laws about them. For any perſon to adhere to any *Jewiſh cuſtom* after Chriſts death, and reſurrection, is in effect to deny Chriſt to be come in the fleſh. Let me in the bowels of Chriſt, beſeech our Brethren to be ſerious in this thing: I ſay again, *Whatſoever related to the Worſhip of God, and fell not expreſly under one of the ten Commandments, and that primarily, nor is eſtabliſhed in the New Teſtament, could be nothing elſe but a piece of Moſes, a Moſaical cuſtom, which Chriſt came on purpoſe to alter*; and to adhere ſtill to them, is to proclaim againſt Heaven, *I have no part in the Son of David.* Hence the Apoſtle tells the *Galathians*, *If they were circumciſed*, *Chriſt profited them nothing* (that is, thinking themſelves under an obligation to be circumciſed) and again he tells them, *he was afraid of them, leſt he had beſtowed all his labour amongſt them in vain*, preached the Goſpel to them in vain: why? you obſerve *dayes, and months, and times, and years*, Gal. 4. 11. that is, Such Religious dayes as

the

the Jews observed according to *Moses*: I know many of our Brethren will tremble at the apprehension of this, I believe many of them have said to the Lord Christ, *Thou art my portion*, and that their Souls in truth say, *None but Christ*, *None but Christ*; and did they know it, would not *deny the Lord that bought them*, or by any action *interpretatively* deny, his Authority to alter *the customes* of *Moses*. I humbly beg of them, that in tenderness to the Lord that bought them, in love to their own Souls, as I trust they fear every sin, so they would fear their Souls sinning in this point of Judaizing, which the Apostle (as to other points) lays so much stress upon, both in his Epistle to the *Romans* and *Galatians*, and *Colossians*, and all along in every Epistle. And in a further evidence of this, let me beseech our Brethren in all seriousness to consider, whither the poring upon this notion hath led others, and let them *who yet stand*, *take heed lest they so fall*. There have not been many Leaders in this opinion known to the World in this latter Age.

The first was *John Thrask*; I never heard that he published any thing in Print, in the Pulpit he did. A man of so ordinary parts,

parts, that it was some time before he could pass his examination to be made a Minister, after this he preached this new Doctrine, and was for it censured *in the Star-chamber*, and recanted it, and died obscurely at *Lambeth*. But this is that which I desire may be noted, he (say our Historians) *equally preached up the obligation of the other Levitical rites.*

The next was *Theophilus Brabourn*, originally a *Trader in Stockins*, after made a Minister, and 1628. he published *a book for the Jewish Sabbath*, a book (to give it its due) wherein a thousand times more is said for it, and to answer arguments against his side, than in all Books ever wrote before or since. He hath been abundantly answered by divers (though on differing Principles) he lived till within these few years; till he came to assert *three Gods*, and grew to keep *no Sabbath*, for on his *seventh day* he would ordinarily make Bargains, take in interest Money, let out more, seal Writings, *&c.* Mr. *Ockford* was another, what he was, where or how he lived, what he held more, *&c.* I cannot tell.

The next was Mr. *Tilham*, who at *Colchester* in *Essex* made much stir about this point,

point, and wrote one or two Books. He was reported before to have been a Papist, sure I am his Books shew not the learning of an ordinary School-boy. With him one *Pooly* (a wild-headed *Norfolk* Preacher) joyned, he was a man of a rash, giddy head, and Principles. Both these after went over Seas, where (I presume our Brethren know upon too good information) they both were *circumcised*, and to what else they ran I know not. I speak not this (God knows) to upbraid, or mock at our Brethren, but by these examples, to shew them the tendency of this opinion, and practice, whither it leadeth poor Christians. This *Tilhams* Book (though I think one of the weakest and absurdest ever wrote on the subject) is what my Brethren in these parts glory in. I know for a Teacher, by a *lively voice*, they had a person of much more worth than *Brabourn*, *Pooly*, or *Tilham*, Mr. *Rich. Breviter* (who I perswade my self is at rest with God) he was a good Scholler, and a person of a sober life, and conscientious to his Principles, and to whom the Name of Christ I think was truly precious; how far he had drank in this opinion, and to what degree he was perswaded of it, I

cannot

cannot tell. Sure I am, never ſo much as to print any diſcourſe for it. But I ſhall add no more upon this (I am ſure) unpleaſing ſubject.

2. If our brethren would avoid this charge, the next I am ſure they cannot. *To obſerve the ſeventh day ſabbath, is to non-communion our ſelves from all Churches that ever were, or are in the world.* I mean *Goſpel-Churches.* To ſay nothing of the time paſt, Chriſtian-Churches alwayes condemning them as Hereticks, that kept that Sabbath (upon which account the *Ebionites* were condemned,) I do not think unworthy of our brethrens ſad thoughts. That this day there is no conſiderable number of Chriſtians under Heaven any where, that keep the Sabbath they keep. Our Brethren know that I am no great man for *Traditions.* But certainly the *cuſtom* and *practice* of the *whole Church*, in *all times*, and *in all places*, not contradicted by any valuable number of perſons of any perſwaſion, is not to be deſpiſed by any but ſuch as will arrogate to themſelves, more knowledge of the mind of God than all the world beſides. I muſt confeſs, I doubt whether there be any one univerſal tradition except this; nor

is

is this purely such: but my meaning is, that there is no one thing as to which the practice of the whole Church in all ages is so on all sides confessed, and out of doubt. Now the strength of this lies here. *It is not reasonable to think that God should leave his whole Church, in all times, to such a mistake as to the solemn time of worship.* The general sense of the faithful is upon this account justly valuable in most controverted points. I spare instances here, they are abundantly given by Dr. *Young*, Mr. *Caudry*, and Mr. *Warren*. Where the learned of our brethren may find them. I professedly write to my neighbours, who I know would be little edified by quotations in *Greek and Latin*. To leave therefore the practice of the former times, from the very Apostles times; which is very significant, at least together with what evidence we have in the holy writ.

2. I say *there is no present Churches of our brethrens mind or practice.* So as *they plainly cast off communion with all Churches of Christ on the Earth*; and deprive their souls of the great advantage which they might have by it, and certainly this is no light thing to those who know their Saviours

walks

walks *in the midst of the golden candlesticks*, (and surely they should be near him, where he is.) To evidence this, I perceive many of them wholy absenting themselves from all religious meetings on the *Lords day* (the only solemn time observed by all Christians near them) it may be in prudence and to avoid scandal they do not openly labour, but neither are they that day worshiping God. If any of them will that day go hear a Sermon, I appeal to them, whether they go as to a Sabbath duty, with that preparation, with that faith in the promises to them who keep the Lords Sabbath as they should go who expect a blessing from *the Lord of the Sabbath*. Ah! my brethren is it nothing to you? Is it nothing to you to have your places empty at the Lords solemn assemblies? to be out when the joint-sighs, prayers, and tears of Gods people, are poured out before the Lord? if indeed you could judge none fearing God but your selves, it were some plea: but I know you have more charity: why are you then divided from them? why will you then lose the advantage of their prayers? and deny them the advantage of your prayers? I must profess were there nothing else to keep

me

me off, this very one thing would keep me off from that opinion. Eccl. 3. 10. *Woe to him that is alone, when he falleth: for he hath not another to help him up:* Of the gifts and graces of how many precious ministers, and the advantage you might have from them, do you deprive your selves? Have your souls no need of their interpretations of Scriptures? their opening Gospel mysteries, their powerful exhortations, and arguments for holiness, their directions for your Christian conversation? I beseech you reflect upon your own souls, since the time that (in zeal to this opinion) you divided your selves from the generality of Christians. Have your souls prospered as formerly? Have you so increased in the knowledge of God? Have you had such love, and zeal for God? have you so grown in any exercise of grace? Indeed it is not reasonable for any to think that you should, you have not had the means. This is not an age in which the Lord worketh in a way of miracles: but produceth his great works by means fitted to them. Our brethren must be very partiall to themselves, and their present teachers, if they think them, for *gifts* and *graces*, comparable to those

those godly, and able ministers, under whose ministry they formerly sate. The Historian sayes of Mr. *Thrask*, that besides a voice he had nothing: we know how little judgement *Brabourn* had in any thing, but *this one point*: And how little Mr. *Tilham* had, there needs no further witness then his own book, where is vanity and wickedness enough. Souls cannot feed upon meer aiery, empty, roaring voice, but the word of God they live upon, the word of God truly, judiciously, and faithfully opened, and powerfully applied. I appeal to our brethrens consciences, whether they judge their present teachers, so able and fit for this work, as the Godly able ministers of Christ, who have wholly given up themselves to the study of the Scriptures: and to the search of the mind of God in them. I do not speak for every one that hath the confidence to wear a gown. But I am sure our brethren know and will acknowledge, that all parts of *England* are filled with some number, or others of able faithful preachers. Now certainly it is no small disadvantage to our brethren, to deprive themselves of all the gifts, and labours of these servants of God, while they

wa

alone erecting teachers to themselves.

CHAP. VIII.

That for any to deprive themselves of the liberty God hath indulged us to labour six dayes in each week, is not without guilt.

IT is the Apostles Precept that *we should stand fast in the liberty with which Christ hath made us free*; and doubtless we are no more to deprive our selves of that liberty which our great Creator hath indulged us, than to throw away the life, health or estate with which he hath blessed us. It is one thing for us as our free-will offering to set apart one of the dayes which God hath given us for our own occasions, for the service of God; another thing for us to think our selves obliged to do this, and to do it in a pretended Conscience to a command, when we have no such command. Since it hath pleased God to cast my lot in the Countrey, I must profess I have most heartily pitied some of my Brethren baptized in this persuasion, to see them in the time

of Harveſt, by their perſwaſion hindred of a third part of their time, from making uſe of thoſe ſeaſons which the gracious God hath indulged them for gathering in the fruits of the Earth. The ſeventh day of the week they reſt, (being perſwaded it is the Lords Sabbath) and the *next day* again, either out of conſcience to a command, or to avoid ſcandall, and danger of the Laws; and I have ſometimes thus ſaid with my ſelf: Alas for my Brethren! they are *zealouſly affected* (they would not elſe for a private opinion indanger the loſs of their Crops, which God hath given them) how good were this zeal *if it were in a good cauſe?* but hath God required ſuch things at their hands? hath not the Lord ſaid, *Six dayes thou ſhalt labour, and do all thou haſt to do?* Suppoſe theſe men by this devotion to loſe their crop, or a great part of it, or at leaſt to loſe much in it, *&c.* what ſatisfaction could they have other than from their own fancy? will it in the great day of account appear any other than a *ſelf-robbery?* for a *Will-worſhip?* either it will prove ſo, or the whole Chriſtian World is miſtaken, and hath been ſo from the very time Chriſt aſcended up into Heaven. Can my Brethren think,

That

That the Spirit that *dwells* in all Believers, and *leadeth them into all truth*, ſhould leave all *the Churches of the Lord Jeſus Chriſt*, and come *and reveal himſelf* in this *ſingular notion* unto them? Can our brethren think it is not poſſible that in this thing they ſhould be miſtaken? Surely they cannot think, but if whole Churches may err, and if they can think that all the Churches of God in this thing have for 1600 years been miſtaken, they *may be miſtaken*. Further yet, is it *not probable, that our Brethren ſhould be miſtaken?* Our Brethren muſt confeſs, that the far greater number of Chriſtians are of another mind, yea and not only of thoſe who are Chriſtians at large, baptized, and owning Chriſt as the Saviour of the World, but of thoſe who are *Chriſtians indeed*; I mean, who have not only imbraced the Doctrine of Faith, but in whom is the *work of Faith* with *power*, *purifying their hearts*, and who in *all their converſations exerciſe themſelves to have a good conſcience both towards God and towards men*. Of theſe more than a thouſand for one are of a contrary mind to our brethren in this point; ſo that I cannot but think that our brethren, muſt needs upon mature thoughts conceive, that as it is

possible they may be mistaken, because they are but men, so it is probable if not more than probable, that they are mistaken, because the very far greater number of Christians, who are as inquisitive after the will of God as our Brethren are, as much afraid of sinning against God, as our brethren, and as able to finde out the will of God as our brethren are, yet are of another mind, and that not only upon a *tradition*, or *custom*, running along with a multitude at adventures, but upon a most serious debating, and arguing the business, and candid hearing all that can be said on the other side. I say, these things being considered, surely our brethren must judge it probable that they are mistaken: It is not likely that their natural or acquired parts should be more than those of them who are against them; nay it is most certain they are short of them: And what can our brethren have to incline them to think, that God hath left all his faithfull Ministers, all his precious people, who study his will, and serve him, and beg his direction with prayers, and tears, night and day, and in so great a point as this left them to erre, and revealed himself only to these few of our brethren. Now if it be

possible

possible, that our brethren may be mistaken, if it be probable that they are mistaken, all our brethren can say is, *That it is possible they may not be mistaken, but that all Christians (except themselves) are in the error*, and they are verily *perswaded that it is so*. Truly considering the great numbers of the most learned, and strictly godly persons, who have all along been otherwise perswaded, and for fifteen or sixteen hundred years have been so, and lived in the contrary practice, it is hardly possible to imagine they should, or that indeed they should be mistaken, because they cannot be presumed to have been without the presence of Christ and the guidance of the infallible Spirit. If indeed what our Brethren sometimes suggest, this practice were contrary to the fourth Commandement, if that had been so penned, as the sense must necessarily be what they contend for, it had been something. But when the Commandement is so penned, that unless they will be wonderfully partial to themselves, they must confess, that the fourth Commandement may remain an inviolable Law, and yet the *same Sabbath* may not be required by it to be observed by us, which at the giving of that

Precept was in force amongſt the *Jewes*. Certainly our Brethren muſt labour under a great miſtake in this point, rather than all other Churches of Chriſt otherwiſe perſwaded. I muſt confeſs, it is our brethrens unhappineſs, that whiles they are thus perſwaded it were ſin for them to act againſt the perſwaſion, or ſtrong opinion of their conſcience, yet in not acting contrary, they alſo ſin againſt God. This is the miſery under which an erroneous Conſcience bringeth thoſe who are under the miſerable command of it; all therefore that I would do by this diſcourſe, is but to reform our brethrens underſtanding, and to offer ſuch things to them, as through Gods bleſſing may firſt bring them to another perſwaſion, and then to another practice. That while they agree with us in the ſame ſpecifical acts of Worſhip, they may alſo agree with us in the ſame numericall acts, and in the ſame ſolemn time alſo. And certainly, I have ſaid enough, if our brethren bring no more prejudice to the reading of this diſcourſe, than I have had in the writing of it, to induce thoſe of our brethren who have any candor, to think that they are in a miſtake. Indeed the whole ſtreſs lies

upon

upon a right understanding of the *Fourth Commandement*; and I shall now leave it to our brethren seriously to advise, whether they can judge that, the necessary sense of that Precept, which they must make so, or it will serve them in no stead. I designed at first but a very short and plain Discourse, I shall therefore here break it off, and make up the rest in Prayers, both for us and our Brethren, that God would *clear up all our doubts, correct all our mistakes, pardon all our failings, make us all of one heart, and one way, and lead us into all truth.*

An Exhortation to the more ſtrict obſervation of the Sabbath, where are Directions, and motives to that great piece of our duty.

I Had here laid aſide my pen, and have only taken it up again upon a ſuggeſtion, that ſome of our Brethren ſhould ſay unto me according to that Proverb, *Luke* 4. 23. *Phyſitian heal thy ſelf.* Speak to thoſe of your own perſwaſion in this point, that they would keep their *Sabbath*, more like a *Sabbath* than they do, and certainly it is far more excuſable, to keep any day of the ſeven with a religion befitting a Sabbath, than for any, while they declare againſt the *Jews*, and thoſe who appear to them to *Judaize* in this point; to be indeed zealous for

no

no *Sabbath* at all. And indeed, in this thing our brethren would have a great advantage against too many of us, if themselves did not severely observe their *seventh day*, but I observe too many of them as remiss as others, so as while our zeal is spent about keeping *several Sabbaths*, neither party are so universally conscientious as they ought to be in keeping any. This hath made me judge it worth the while to resume my pen, and me-thinks I hear (as soon as I have done it) God speaking to me as to *Hosea* on another argument. *Plead with your Mother* (and with your brethren!) *plead, for she is not my wife, neither am I her husband: let her therefore put away* her Sabbath *out of my sight*, and her Sabbath profanations from her: *Lest I strip her naked as in the day wherein she was born: and make her as a wilderness, and set her like a dry land, and slay her with thirst*: *Hosea* 2. 2, 3. And indeed what *Luther* (with respect to *Apostasy* in matter of *Doctrine*) was wont to say of the *Doctrine*, *and Article of Justification*: the same I think may be said, as to *observation of the Sabbath*, with reference to *holiness in the Church, and its members*.

It is *Articulus stantis & cadentis Ecclesiæ*,

The

The Article of a ſtanding, or declining Church: It will upon obſervation be found true, that the ſtrictneſs and holyneſs of *Life* found either in ſocieties of people, or in particular perſons, will be in degree much according to their zeal or remiſneſs in the obſervation of the Sabbath.

In what things the *ſanctification of the Sabbath* lieth, we ſhall beſt learn from the Scripture, and we can be no other way informed. For though the light of nature ſhewing us a God, the law of nature obligeth us to worſhip him, and by conſequence to ſet ſome time apart for it (for all humane actions muſt be done in time) yet nature directeth us not to *a ſeventh*, nor to *this ſeventh*, nor yet to thoſe *acts* of *worſhip*, which God requireth of us.

We are (I ſuppoſe) agreed that both the old and new Teſtament ought to be eyed as our rule in the caſe, and indeed the old teſtament is moſt full in its directions of this nature. In the new we find the *Sabbath altered*, the *Jewiſh ſuperſtitions* and miſ-interpretations corrected, the practical obſervation of it juſtified, by the Examples of our *Saviour* the *Apoſtles* and others; but the rules about it are but few. Our Lord intending

to

to leave his people (as in many other points of the moral Law,) to the fuller direction of *the Laws* and *the Prophets*. Now in the old Teſtament, we find ſomthing in the Law: (in the five books of *Moſes*) ſomething in the Prophets.

The Original Law we find *Exod.* 20. (for concerning the Sabbath in the Patriarchs time, I ſhall ſay nothing, it being not my queſtion to examine when the obſervation began, but how it ſhould be obſerved.)

The fourth commandment, plainly requireth that it ſhould be kept *as an holy reſt*, it requires it to be kept as a day of reſt, שבת ליהוה and requireth us to keep it *holy*, ſo *Exod.* 35. 2. an *holy day*, a *Sabbath of reſt*.

Reſt is oppoſed to *Motion*, and *Action*. Holineſs is oppoſed to *idleneſs*, and *filthineſs*.

I ſay firſt Reſt { Motion / Action } is oppoſed to { Motion / Action } yet it is apparent from ſcripture that neither all *Motion*, nor all *action* fall under the *prohibition of that precept*. We ſhall find both our Saviour and his Apoſtles going into the Synagogues on the *Sabbath day*: and the latter going out of the City. *Acts* 16. 13. hence *Act.* 1. 13. we read of a *Sabbath dayes journey*. *i. e.* ſuch

a journey as a man might lawfully take on the Sabbath day: what length that might be hath (possibly unnecessarily) troubled many, doubtless so much is to be understood as one might conveniently go to attend upon the worship of God, it is no improbable conjecture, *That the phrase hath reference to the first settlement of the Jewish Church upon their march in the wilderness.* There were to be 200 hundred Cubits between the *Arke* and the *Camp*, *Josh.* 3. 4. And in probability when they rested, they were to keep the same distance; (this some interpret one mile, others two miles.) On the Sabbath day, they all were to come up to the *Ark* to worship, which was 200 hundred Cubits distant from the nearest of them: and at a far greater distance from those who incamped farthest off the Ark. *Godwin's Jewish Antiquities l. 2. cap.* 3. Besides this, we shall easily understand what Motion is lawful on the Sabbath day, if we understand what *Action* is lawful: For such *Motion* as is necessary to such Action, must also be lawful. So it is lawful for a Physitian to go to his patient. For a man having a beast fallen into a pit, to go to help it out, *&c.*

Secondly, as all *Motion* from our places is

not

not prohibited, so neither in all action: Our *Actions* are divided into such as are *Natural*, flowing from a principle, and necessity of nature, and serving to the upholding and conservation of nature, As eating, drinking, sleeping, &c. Under the notion of *moral actions* we comprehend, all our actions of worldly labour in our callings and places. By *religious actions* we understand *acts of worship*, by which we give an homage to God. The fourth commandment requires that we should *do no manner of work*: but it is apparent from other Scriptures, that all actions, all work is forbidden. To open to you the mind of God in this thing a little.

1. *Acts of Religious worship, or tending directly to it, are so far from being forbidden that they are commanded.* The *Jews* might kill, and offer beasts for sacrifices, 1 *Chron.* 23.31. *Num.* 28. 9, 10. The Priests might order the lamps, set on the *new bread*, the *Jews* might *circumcise an infant*. The *Scribes* might *expound the Law*. They might blow their *trumpets* to call the assembly, *Num.* 10. 2, 10. *Watch* to prevent the profanation of the Sabbath, &c. *Neh.* 13. 22. Whence the *Jews* were wont to say that *In the temple* there was *no Sabbath*, no rest there, all were

at

at work. In analogy to this there can be no doubt, but it is lawful to *study, preach, read, hear, pray, sing, baptize* on the Lords day, in order thereto, to ring Bells, to call people together; to be imployed in seeing to others observation of it. These sort of actions is so far from being unlawful, that they are actions for the Sabbath. *Opus diei in die suo.*

2. A second sort of action lawful on the Sabbath day, are such as are *necessary to preserve the being or well-being of creatures.* Thus it is lawful for Physitians, or Chirurgions to apply medicines to their patients. Our Saviour abundantly vindicates this, *Joh.* 3. 5, 9. *Luk.* 13. 12, 13. *Luk.* 6. 10. *Joh.* 9. 6. *Mat.* 12. 10. And so for nurses to attend those that are sick, or young children, to go for a Physitian; to prepare physick, let blood, &c. To save the life of another, to indeavour to preserve our own lives, by fighting in opposition to an enemy, by fleeing from an enemy, to be in arms for the defence of our Prince, or Country, 1 *Kings* 20. 9. 2 *Kings* 11. 5, 6. For the Magistrate to commit *malefactors*, *Numb.* 15. 34. To dress *meat*, (our Saviour justified the disciples rubbing ears of Corn, *Mat.* 12, 1, 2, 3.) We find our Saviour at a feast on the

Sabbath

Sabbath day, *Luk.* 14. 1, 2, 3. and others were bidden, *v.* 7. To *feed* and *water* cattle justified by our Saviour, *Luk.* 13. 15. To keep our goods from being lost, upon which our Saviour *Joh.* 5. justified the *lame man carrying of his bed.* Undoubtedly actions that tend to preserve the being or usefulness of a thing, of which we have a moral certainty, that without such labour on the Sabbath, the creature would perish, or be unuseful, and corrupt, are lawful on the Lords day. This all stands upon that principle, That *God loves mercy rather than sacrifice.* And upon that principle,

3. Actions also of *mercy* and *charity*, are by all Determined lawful. Such as are *visiting the sick, &c.* Many of those which come under the Schoolemens two verses,

Visito, pasco, cibo, redimo, tego, colligo, condo

Giving *bread to the hungry, beer to the thirsty, burying* the *dead*, relieving the captives, *&c.*

So as we find the rest commanded in the fourth commandment limited by these exceptions, and it must remain unlawful in all other

other cauſes to labour. From whence we may gather,

That the prohibitions we read of in Scripture, of not *kindling a fire on the Sabbath day*, *Exod.* 35. and *Exod.* 16. 29. *For not going out of their place on the ſeventh day, to gather manna* : muſt not be taken in that ſtrictneſs, in which ſome would urge them, or at leaſt only concerned the *Jews* in that time, not afterward. The *fire forbidden* to be kindled, muſt neceſſarily be underſtood, 1. *Either in reference to the making the Tabernacle*, of which he there ſpeaks; or 2. more largely of any *trade-fire* kindled for men to work with, to get a livelihood, not ſuch as is kindled for *dreſſing of meat*, *refreſhing us in cold weather*; or when we are ſick.

1. It is not probable there was no fire in the *Jews* houſes that made the feaſt, at which our Saviour was, *Luk.* 14. beſides we find works paralell to this, juſtified in Scripture. *Though going out of their doors on the Sabbath*, muſt be underſtood, to *gather manna*, *Exod.* 16. 29. or upon other ends, than in order to actions of *piety*, *neceſſity*, or preſervation and mercy, for that inſtance, *Numb.* 15. 32, 33. The Scripture

ſo ſhortly relates that ſtory of the mans being put to death for gathering ſticks on the Sabbath-day, as to the cauſe of it, that it is hard to give a ſatisfactory anſwer. *Stoning to death* was a puniſhment uſed in the higheſt caſes, as that of blaſphemy, &c. with which our reaſon would not judge ſuch a violation of the Sabbath, as gathering ſticks was to be put in the ballance: but in the Judgement there could be no error, for it was given by the Judge of the whole Earth, who cannot err in appointing puniſhments to ſins: That he *gathered ſticks on the Sabbath*, and this was the matter of his guilt, is plain, but whether it was after ſome *ſpecial command of Moſes* to the contrary (which the ſcripture ſaith not) or to aſſert a profane liberty, and his not regarding the commandment of God, when he had no need to it: Or whether it was in order to kindle ſome fire for labour contrary to the precept, *Exod.* 35. 3. Or what other circumſtance fell in to aggravate the action to ſuch a degree of guilt we cannot tell. Suppoſe it was to kindle a neceſſary fire, yet we are ſure it might have been done before the *Sabbath*; ſo as it was an unneceſſary labour, as to any neceſſity but what a former neglect had created: ſomething

was doubtleſs in it more than we have in the ſtory. It is certain *Moſes* brings this example next after the Law againſt preſumptuous ſinners, *Num.* 15. 30, 31, 32. Nor do we read afterwards of any ſuch examples of ſeverity.

But enough is ſaid to ſhew how the Sabbath ſhould be kept as a reſt from labour.

2. But this is not all, it is called an *holy reſt*, *the reſt of the holy Sabbath*, and the commandment expreſly ſaith, *Remember to keep it holy.*

Now an holy reſt certainly ſtands diſtinguiſhed from a reſt *meerly natural*, when our bodies ceaſe from action, and worldly labour.

3. A *reſt* that is *profane*. By which I underſtand not only a *ſinful reſt*, unlawful on any day; but a reſt from *recreations*, and *paſtimes*, lawful enough on other dayes. We read not in the old Law of any toleration for ſports on the *Sabbath*, we read on the contrary that it was to be *an holy reſt*, *kept holy*, &c. To which ſports cannot contribute: It ſeems unreaſonable to think that labour ſhould be forbidden, in order to our more ſerious and ſolemn ſervice of God, and yet ſports ſhould be allowed, which every way ſo much diſtract, and unfit the Soul for acts

of ſolemn worſhip. But the prophets are beſt interpreters of the Law. Now the prophet *Iſaiah*, *Iſa.* 58. 13. expounding this Law ſaith, *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy-day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own wayes, nor finding thy own pleaſure, nor ſpeaking thy own words: Then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high places of the Earth, and feed thee with the heritage of* Jacob *thy father, for the mouth of the Lord hath ſpoken it.* There is a *precept v.* 13. and a *promiſe* annexed to the due obſervance of that precept *v.* 14. The precept is directive for the ſanctification of the Sabbath, which is called *the Sabbath, the Lords holy day.* The end of the Sabbath for which God inſtituted it, and which every one ought in the obſervation of it to aim at; *and ſhalt honour him*, the honouring and glorifying of God, that is the end. Then you have the manner directed, how you ſhould honour God in it,

1. By a reverent eſteem of it, calling it *Honourable.* 2. By a free and chearful entertaining it, *calling it a delight.* 3. By an abſtaining from

from *our own pleaſure*, our own *words*, our *own wayes*, and *turning our foot from it*. Our own *pleaſure*, *word*, *wayes* certainly ſignify ſuch pleaſure, ſuch words, ſuch wayes as we meerly ſerve and gratifie our ſelves by, and bring no immediate honour and glory to God. Now whether this be not as excluſive of all *recreations*, *ſports*, *paſtimes*, &c. as of all laborious actions (other than thoſe before excepted by warrant from the word of God,) I leave to every conſcientious and ſober Chriſtian to conſider with himſelf and judge.

I ſhall only further add, that what Divines truly ſay of all other moral precepts, muſt be true of this. That where an action is in any precept forbidden, all words and thoughts relating to it are alſo forbidden, and this is alſo hinted by the prophet in ſpecial, in thoſe words *not ſpeaking thy own words*. I am not ignorant that many of our brethren in the other reformed Churches are not of our minds in this point of the Sabbath. But,

1. It is therefore to be obſerved that they do not think the *Sabbath moral*, we do, and urge it as commanded us in the fourth Commandment.

And secondly upon inquiry we may possibly find, that both amongst their Ministers and People, those who are most strict in their lives, lament the looseness of others of their Brethren in this thing, and order their personal demeanours, and their Families after another rate. However, we are to live by rule, and not by example. I have thus as shortly as I could opened your duty, and shewed you how the Sabbath is to be kept as a *rest*, as an *holy rest unto the Lord*. Let me now plead with my brethren, that knowing our Masters will we may do it. I will urge a few arguments in the case.

It is a piece of Religion, by which the people of God have formerly more honoured God in these Nations, than in most, if not than in any other places. Professors strict observation of the Sabbath in *England* hath even from the beginning of the Reformation been *their Crown* and *their Glory*. Oh let not this Crown (in our dayes) fall from our heads. God hath always had in this Nation a strict Sabbath-observing people in the worst of times: There have been of late greater light, greater means, more preaching, more Profession than in former times; oh let there not be a less strict Sabbath-keeping than formerly.

This would be but an ill requitall of the God of their mercies. Men in other little things have a zeal to keep up the credit and repute of their Countrey, certainly it ſhould not in this grow cold. None certainly can think this is rather an argument on the other ſide, as intimating that my plea is for an unneceſſary ſtrictneſs. If the opinion of duty in ſuch ſevere obſervation of Sabbaths, ſhould be a miſtake, yet unqueſtionably in the practice there can be no conſiderable miſtake on this hand: If a man upon any other day of the week, in order to the putting his heart into, and keeping his heart in the better frame for Religious Worſhip, to be in that day performed, ſhould reſolve to meddle with no labour, to allow himſelf no diverſions by *Sports*, nor to ingage in any worldly or more idle diſcourſe; certainly every one would ſay he did well, and can any be condemned either by another or by his own Conſcience, for doing this on the Sabbath-day, when by the confeſſion of all, they are obliged either by the fourth Commandment (as we ſay) or by the cuſtom or command of the Church (as others ſay) to more, and more ſolemn acts of Worſhip, than upon the week-dayes?

Surely, if we had not particular Precepts in the cauſe, yet the conſideration of the great and ſolemn ſervices we are that day to perform to God, which reaſon will tell us, ſhould be performed with the beſt attention of minde, and intention of ſpirit, and improved when done to the beſt advantage, would oblige us to this reſt from worldly actions, worldly diſcourſes, vain and uſeleſs pleaſures, which muſt neceſſarily divert our minds from our ſpiritual employments, and take up that time which might be better improved, in the concocting the Word we have heard, and due digeſting of it by meditation, and applying it to our hearts. Now conſidering (over and above this) that this hath been the honour of the Profeſſours of Religion in *England*, it certainly ought to prevail with ingenuous children of ſo good Parents, eſpecially when it is impoſſible that they ſhould find any errour in the practice, if any will fancy, that there is a miſtake as to the opinion of a neceſſity of ſuch ſtrictneſs. If any of them can ſay, (which I much doubt, yea I firmly believe the contrary) he that reads and prayes in his family, and prayes with the Congregation, and hears a Sermon or two in the Sabbath,

Sabbath, though he alſo in the vacation of theſe exerciſes, doth ſome worldly buſineſs and diſcourſeth of it, or recreates himſelf with ſome ſports (not ſinfull) *doth well:* yet they muſt ſay, he who forbears theſe *ſports, labours, diſcourſes* on that day, *doth better*, if not with reſpect to the command ſtrictly, yet with reference to the dutyes he is to perform, that he may the better perform them, and make the better improvement and advantage of them, and with reference to ſcandall, and the deſtroying the Souls of others, yea and in reference to his own Soul. Reaſon obliging us in ſuch caſes of doubt to take the ſafeſt part.

2. Secondly, Conſider, *I beſeech you the influence that it hath upon an holy life, and converſation.* Compare the lives of thoſe that are ſtrict in the obſervation of the Sabbath with the lives of thoſe that are more remiſs in it, and where you ſee an abatement as to ſtrictneſs in keeping Sabbaths, whether you do not find alſo a proportionable abatement of holineſs almoſt in all their other converſe. Obſerve and ſee if they be as conſcientious (according to *Davids* reſolution, *Pſal.* 101. 2.) to *walk in their houſe in a perfect way.* To *inſtruct their Families* accord-

ing

ing to *Abrahams* copy, *Gen.* 18. 19. *commanding them to keep the way of the Lord.* Teaching the Law of God unto *their children diligently* (and whetting it upon them as it is in the Hebrew) and *talking of it when they sit in their houses, and when they walk in the way, when they lye down, and when they rise up according to Gods command*, Deut. 6. 7. whether they be so diligent and constant in praying with their families, so offering up their morning and evening sacrifices to the Lord. Indeed it is not reasonable to presume, that those who will not spend the Sabbath thus, should spend any considerable time of their working dayes thus, when they have a free liberty to work by the Laws of God and men: considering especially that on the Sabbath-day they are restrained from labour, not only by the Law of God, but by the Laws of the Nation, and general usage and custom of the place where they are. But I fear upon observation we shall finde, that those who are loose in the observation of the Sabbath, are not very strict in any other piece of their conversation. I remember the learned *Junius* in his *Analytick* Explication of *Numbers*, upon the story before mentioned concerning him that

gathered

gathered ſticks, ſtarts a queſtion, whether then it was ſuch a crime to gather ſticks on the Sabbath day. He anſwers it thus, That the Precept of the Sabbath was the *clauſula*, the concluſion of all the Precepts that concerned the Worſhip of God, in which God would have all exerciſes of piety imbibed, whence it was, that he who was in the leaſt guilty of the profanation of that, was guilty of a profanation of the whole Worſhip of God. Again, that Chriſtian who is poſſeſſed with a *dread of the Lord* as to the Sabbath, and walks in that dread all that day, will find it influential upon him the whole week, ſo that the ſtrict obſervation of the Sabbath is both influential upon us as to holineſs, and is alſo an indication of holineſs, which ſhould oblige Chriſtians to the ſtrict obſervation of it. *Buxtorf* tells us of one of the Jewiſh *Rabbies*, that wiſhed *His portion might be with thoſe that began the Sabbath with thoſe of* Tiberias, *and ended it with thoſe of* Tſeppore. That is, who ſanctified the Sabbath in the longeſt proportion of time: for *Tſephore* being a City placed on the top of a Mountain, the Sun ſhined longer upon that than upon others, and *Tiberias* being ſituated in a valley, the Sun appeared

to

to them not so soon as to others. I think it may be a good wish for a Christian, *That his portion might be with them, that begin the Sabbath soonest, and end it latest, and keep it most strictly.*

Thirdly, *Methinks the typical notion of the Sabbath should something oblige us.* The Sabbath is not only a consequent, and commemorative sign to us of Christs resurrection; but it is also a predictional, and antecedent sign of that glorious rest which remaineth for the people of God; which way soever we look upon it, it certainly calleth to us, for a strict observation of it. 1. *Let us look upon it* as a *consequent sign*, as a *memorial of the resurrection of the Lord Jesus Christ.* We are said to be *risen with Christ*, whence the Apostle argues our duty, to *seek those things which are above. To set our affections on things above.* Certainly, as our interest in the resurrection of Christ, and the influence it hath upon us should ingage us to seek the things above, in the whole course of our lives, and at all times to set our affections upon things above; so not to do it upon that day which God hath sanctified for our special commemoration of it, will speak souls both little sensible of the great mercy of redemption,

on,

on, and little influenced from that reſur-rection, not *riſen with Chriſt* as we ought to be. Again, let us conſider the Chriſtian Sabbath, as a ſign *antecedent*, and prefigu-rative. The Apoſtle ſeemeth thus to argue, *Heb.* 4. 8, 9. *There remains therefore a reſt to the people of God. For he who is entred into his reſt, he alſo hath ceaſed from his own work as God did from his. Let us labour therefore to enter into that reſt.* And a little before, *v.* 4, 5, 6, 7. of the ſame Chapter. *For he ſpake in a certain place of the ſeventh day on this wiſe, And God did reſt the ſeventh day from all his works, And in this place again, if they ſhall enter into my reſt. Seeing therefore it re-maineth, that ſome muſt enter therein, and they to whom it was firſt preached entered not in becauſe of unbelief. Again he limiteth a certain day in* David, *ſaying, To day, after ſo long a time as it is ſaid, To day if you will hear his voice harden not your hearts: for if Jeſus had given them reſt, he would not have ſpoken of another day. There remains therefore*, &c. The Apoſtles great buſineſs there (as is evi-dent) is to exhort the believing *Hebrews* to *perſeverance in the profeſſion of the Goſpel*, and to perſwade thoſe that yet believed not, to imbrace it. The argument which he uſeth,

uſeth, is, Leſt they ſhould fail of an entrance into Gods reſt; by which reſt he undoubtedly means the ſouls reſt in Heaven. To this end he tells them,

1. *That there is ſuch a reſt*, v. 9.

2. *That there is a Promiſe left of entring into this reſt.*

3. *That ſome, and thoſe to whom it was firſt preached, entred not in becauſe of unbelief.*

4. *That there is a day limited in which thoſe muſt hear the Lords voice, that will enter into this reſt.* That there is ſuch a *Reſt*, he proveth by two types. The one that of *Canaan*, the *Jews* after their laborious travailing in the Wilderneſs entring into *Canaan*, v. 3. The ſecond is that of the *Sabbath*, for what ſenſe elſe can thoſe words have in this place? *He ſpoke in a certain place, of the ſeventh day on this wiſe, And God did reſt the ſeventh day from all his works.* And v. 10. of Chriſt he ſaith, *he that is entred into his reſt, he alſo ceaſed from his own works as God did from his.* God the Father's proper work was *Creation*, the *Sons* proper work, was *Redemption*. When God had finiſhed his work, he *reſted*, and in commemoration of it, he appointed his people to keep a *day of Reſt*: When Chriſt had finiſh

his work of *redemption*, he alſo *reſted*, and appointed us a day to *reſt* in, in commemoration of it; both the one and the other are by the Apoſtle made *prefigurative* of that *Reſt* which God hath prepared in Heaven for us; which alſo it ſelf is called, *verſ.* 9. Σαββατισμὸς, a keeping of a Sabbath. Now certainly, the type ſhould bear a proportion to what is ſignified by it. Our reſt on Earth ſhould bear ſome proportion to our *reſt in Heaven*. Our reſt in Heaven ſhall not only be a *ceſſation from labour*, but from all *ſenſual vain pleaſure*, from all *worldly diſcourſe*, a continual pleaſure in beholding and injoying God. If we would keep a Sabbath perfectly, certainly, (abating what is neceſſary for our ſelves or others, for the ſuſtentation of our bodyes, and the preſervation both of our ſelves and other creatures) we ſhould allow our ſelves no more labour than we ſhall have in Heaven, no other pleaſure than the Angels and Saints of God have there, all whoſe pleaſure is in the contemplation and injoyment of God. Oh that we could thus ſanctifie Sabbaths! But this is my third argument to preſs my Brethren to a more ſtrict obſervation of the Lords holy Day.

4. A fourth argument by which I shall pre this strict sanctification of the Sabbath, sha be *the influence which it must necessarily ha upon us, as to the duties of worship, which w perform on that day.* There is hardly any per son (unless those given up to riot and wick edness) but hath upon him some little awe and dread of the Sabbath: Some duties they think should be done in it, more than upon another day, either out of *Obedience* to God (in the fourth commandment) or to the *Church*, or to the *state* so commanding. Indeed some will shuffle off with very little. Some think hearing one is enough for their *consciences*: In the afternoon they may labour, or sport, &c. Others think it is no matter whether there be a Sermon or no, but they think they should be longer at *morning and evening prayer* that day than upon other dayes. Those who have any degree of sobriety in them judge that the greater part of the day should be spent in the publick or private exercise of Gods worship: but we are not so strictly tied up, as to abstinence from pleasure, worldly labour, vain or secular discourse. I will for the present give them, what I cannot grant them, *viz.* that the precept is not so strictly to be expounded

yet me thinks reason is enough in the case to enforce what we plead for. It may be (Christian) thou art one of the latter sort, a sober person, who doest think that the greatest *part of that day* should be spent in the *solemn stated acts of worship*, but think-est the *intermediate time* may be more loosly spent. Do but consider, what an influence my strict, or looser spending of the inter-mediate time must necessarily have upon thee.

1. *In reference to thy acts of worship.*
2. *In reference to the effect and fruit of that worship.*

First, (I say) in reference to *thy acts of worship*. If thou hast any thing of the seri-ousness of a Christian in thee, thou wilt and must acknowledge, that God must be served with thy spirit, and with the utmost fervent-y of thy spirit without distractions, with-out any coldness and deadness of spirit, with life, love, delight in thy approach to God, &c. Dost thou think that all thy time be-fore thy acts of worship had not need be spent in *reading*, in *holy meditations*, in *read-ing the word*, &c. That when thou comest to serve the Lord in solemn acts of worship, thy thoughts may not be scattered, thy heart

may not be *dull*, and *dead*: certainly a conscientious Christian finds all his time too little, before he falls upon his duty, to get his heart into such a frame, and, as he spends his previous, or intermediate time, less or more spiritually; so he will find his heart less or more what it should be in the performance of his more direct, and solemn worship.

2. As to the *effect or fruit of worship*, that is, the impression of it, which it leaves on the soul (for I shall here speak nothing as to our pleasing God by the acts of homage which we perform, which is the effect of it in reference to God.) We are commanded to *desire the sincere milk of the word, that we may grow thereby*, and certainly there is no serious Christian, that goes out to hear a Sermon, but doth propound to himself the increase of the knowledge of God, the increase of faith in God, the increase of the fear of God, the increase of love to God, and other graces. None goes to a Sacrament, but propounds to himself for his end, the meeting of God in the Ordinance, and receiving some blessing from him, either as to spiritual life, *comfort*, or *strength*. Now I appeal to the reason of Christians, whether in order to this end, they had not need spend all the

Sabba

Sabbath time, after the performance of their solemn acts of worship, meditating of what they have heard in the word, what they have seen, and *heard*, and *done* in a Sacrament; you know the parable of the sower. The thorns (which our Saviour expounds, the *cares of the world*) *choaked the word*. The *fowls of the air* pickt up the seed, which fell by the way side: worldly thoughts, worldly discourses, worldly business immediately after *hearing*, immediately after a Sacrament, are like thorns choaking the word, or Birds of the air picking up the seed. So as if we had no other argument than this, yet it were in this case not inconsiderable. But,

Fifthly, methinks it should something prevail with us to consider *how much stress God lays upon it*. How many times doth he *inculcate the precept?* with how many additional precepts doth he hedge it? how severely doth he punish the violators? how often is it mentioned as the very *head of Religion*, yea as the whole of it? I say first how often doth God inculcate it, *Exod.* 16. 23. (which text argueth it given before the law promulged in *Sinai*,) *Exod.* 20. *Exod.* 31. 14. *Lev.* 23. 3. *Deut.* 5. 14. *Lev.* 19. 3. and in abundance of other texts. With how

many additional precepts did God hedge it? which (though ſome of them but temporary) yet argued Gods eye on the obſervation of his Sabbath, ſuch as thoſe, *for not ſtirring out of doors to gather Manna.* Not kindling the artificers fire. How ſharply did God himſelf order the puniſhment of that poor wretch that gathered ſticks on that day? in purſuance of which the writers of the *Jewiſh* antiquities tell us, *Sabbath-breakers* were wont to be ſtoned to death, as *Idolaters, Blaſphemers, falſe Prophets,* &c. *inceſtuous Perſons, Sodomites, Buggerers, burners of their children in ſacrifice to Molech. Witches, curſers of Parents, and ſuch as were rebellious againſt Parents.* We read of none elſe ſtoned to death. (For I count *inticers to idolatry, acceſſaries* to theſe, under their principals.) The righteous God appointed the ſame puniſhment to the *Sabbath-breaker* as to the vileſt and worſt of men: which letteth us ſee, what magnitude this ſin of the violation of the Sabbath hath in the Lords eye. And if we look conſiderately, we ſhall find, that the *ſanctification of the Sabbath,* is by God looked upon as a duty of the firſt and higheſt ſort. It is made one of his moral and perpetual precepts, it is uſhered in with a word of *remark*

Remember

Remember to keep holy the Sabbath day: The observation of it in the Precept is more particularly directed, *Thou shalt do no manner of work, thou, nor thy Son, nor thy Daughter, nor thy man-servant, nor thy maid-servant, nor the Cattle within thy Gates.*

It is joyned with the most *natural*, necessary and momentous duties. *Lev.* 19. 3. *Fear every man his Father, and keep my Sabbaths.* It is mentioned in Scripture as the *Head of all Religion*; and therefore chosen out by God, to express all Religion by: and where the violation of all Religion is taxed, it is ordinarily taxed under this notion of *not keeping*, or *profaning* the *Lords Sabbath*, *Ezek.* 20. 13, 16, 21, 24. *ch.* 23. 38. and supposing the Promises made to the strict observation of the *Sabbath* to be *Synechdochicall*, and to be understood of such as keep close to, and are strict in all pieces of *instituted Worship*; yet Gods choosing of this part of Worship to express the whole by, is sufficient to let us know how much God ever laid upon the strict observation of the Sabbath, as much as if God had told us, that without it we do nothing in Religion. It is worth the observing how cross men are to God in this thing, tything *mint*

and annis, and cummin, and making light of this far more *weighty thing*. We read indeed under the Jewish *Pædagogy*, of *musick* and *singing*, and *garments*, used in the *worldly Sanctuary* (as the Apostle calls it) but we no where read of any Promises made to these more external rites, and little observances of bowing, *&c.* we see many men zealous for these things, but oh how careless in this great thing! not only violating the Precept, but of so debaucht consciences, as to *teach men so to do*, (which saith our Saviour is to *make men least in the Kingdom of God*, Math. 5.) But certainly Christians, we should look as God doth, and lay the stress of our practice where he layes it. The Precept of the fourth Commandment is one thing, the Argument is another; who so saith the Precept, or any thing in that is ceremonial, leaves us but nine Commandments, contrary to the *faith* of all the people of God from the very beginning of the world; and they who will argue the Precept temporary, because the argument hath but a temporary obligation, make a fair way to blot out the first Commandment, because the Argument in the letter of it only concerned the *Jews*, who were the

only people *God brought out of the land of Egypt, out of the house of bondage*: I ſay in the letter of it. I know we are alſo by Chriſt brought out of a *ſpiritual Egypt*, out of a *ſpiritual bondage*; and if we can thus blot out the firſt Commandment, and the fourth, and the Papiſts *blot out the ſecond* (which they do) and interpret the third only to prohibit *falſe ſwearing* (as ſome others have done) we have fairly quitted the firſt Table, and have nothing to get quit of but the ſecond, and we leave the whole world, as a generation of *Belial*, without any yoke at all.

6. After this it may not be amiſs for us to conſider, *the Promiſes made to thoſe that keep the Lords Sabbaths, and the threatnings againſt the violaters of them.* The firſt I ſhall inſtance in ſhall be that, *Jerem.* 17. from the 20. to the 24. *v.* their not obſerving the Sabbath according to the Command, is made their great crime: from the 24. *v.* is a Promiſe made to the better obſervation of it, *v.* 27. a threatning denounced in caſe of neglect. *And it ſhall come to paſs, if you diligently hearken unto me, ſaith the Lord, to bring in no burthen through the gates of the City on the Sabbath day, but*

hallow the Sabbath to do no work therein: Then shall enter into the gates of this City Kings and Princes sitting on the Throne of David, riding on Chariots and Horses, they and their Princes, the men of Judah, *and inhabitants of* Hieruſalem, *and that City ſhall remain for ever.* Here's a Promiſe of outward proſperity, and a ſtability in it. *And they ſhall come from the Cities of* Judah, *and from the places about* Hieruſalem, *and from the land of* Benjamin, *and from the Plain, and from the Mountains, and from the South; bringing burnt-offerings and Sacrifices, and Meat-offerings, and Incenſe, and bringing Sacrifices of praiſe unto the Lord our God:* I will continue my Worſhip amongſt you in your own land, in its former purity, and glory. But what if this people will not ſanctifie the Lords Sabbaths? it follows, *v.* 27. *But if you will not hearken unto me, to hallow the Sabbath day, and not to bear a burden, even entring in at the gates of* Hieruſalem *on the Sabbath day, then will I kindle a fire in the gates thereof, and it ſhall devour the Palaces of* Hieruſalem, *and it ſhall not be quenched:* I will without remedy deſtroy your City, and deprive you of all the proſperity wherewith I have bleſſed you. *Iſa.* 58. 13. *If thou turn away thy foot from*

the

the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own wayes, nor finding thine own pleaſure, nor ſpeaking thy own words, then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high places of the Earth, and feed thee with the heritage of Jacob thy father. Here is not only a promiſe of temporall good, *riding upon the high places of the Earth, inheriting the heritage of Jacob,* (which in generall you know was the bleſſing) but alſo of a ſpiritual mercy, *Thou ſhalt delight thy ſelf in the Lord:* Now leſt any one ſhould think theſe Promiſes are debts paid, fulfilled to the *Jews*, and concern not us, let us conſider yet another Text, *Iſa.* 56. 2, 3, 4, 5, &c. *Bleſſed is the man that doth this, and the Son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil. Neither let the Son of the ſtranger that hath joyned himſelf to the Lord, ſpeak, ſaying, The Lord hath utterly ſeparated me from his people: Neither let the Eunuch ſay, Behold I am a dry tree. For thus ſaith the Lord, unto the Eunuchs that keep my Sabbaths, and chooſe the things that pleaſe me, and take hold of my*

Cove-

Covenant, even unto them will I give in my house, and within my walls, a place, and a name better than that of Sons and Daughters: I will give them an everlasting name that shall not be cut off, v. 5. *Also the sons of the stranger, that joyn themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold on my Covenant*, v. 6. *Even them will I bring to my holy mountain, and make them joyfull in my House of Prayer: their burnt-offerings, and their sacrifices shall be accepted upon mine Altar, for my House shall be called an House of Prayer for all people*, v. 7. That this is a promise respecting the Gospel-times, is plain enough from divers things.

1. It is made as a relief for *Eunuchs* and *strangers*, who in regard of the *partition-wall* set up by the Ceremonial Law, lay under many discouragements, from joyning themselves to the Lord.

2. It speaks of a time to come when this Wall should be pulled down. *I will bring them*, &c.

3. It speaks of a time when Gods House was to be called an House of Prayer for *all People*; which was not till Gospel-times.

The

The things promiſed are great and excellent. God promiſeth, 1. *A place in his Houſe.* 2. *A Name better than that of Sons and Daughters, even an everlaſting Name that ſhall never be cut off.* 3. *To bring them to his holy mountain.* 4. *To accept their Sacrifices.* 5. *To make them joyfull in the houſe of Prayer.* Promiſes, then which God could not promiſe more. Now who ſhall be made partakers of them. (*Lord who ſhall dwell in thy Tabernacle, who ſhall abide in thy holy Hill?*) Theſe things are promiſed, *To the Eunuchs that keep the Lords Sabbaths. To the ſtrangers that keep the Sabbath from polluting it.* All but thoſe of the Jewiſh Nation come under the notion of Strangers, all we that are Gentile Churches, are but Churches made up of Strangers, *who have joyned our ſelves to the Lord,* and *taken hold of his Covenant.* If we would be bleſſed with theſe things, if we will have a *place in Gods houſe, an everlaſting name that ſhall never be cut off,* if we would be *brought to Gods holy Mountain,* if we would have God accept our ſervices, if we would be made joyfull in the houſe of Prayer, we muſt keep the Sabbath from polluting it.

7. *Will*

7. *Will example move us?* to ſay nothing of the example of the ſervants of God in the Old Teſtament: The example of *Nehemiah* as a Magiſtrate is there a famous inſtance, recorded *Nehem.* 20. 32. *ch.* 13, 15, 16, 17, 19. but let us look into the New Teſtament, and there firſt take our Lords example, who was a zealous obſerver of the Sabbath, the ſeventh day Sabbath, (for the other did not begin till his reſurrection.) *Mar.* 1. 21. *He on the Sabbath day went into the Synagogue, and taught*, Mar. 6. 2. *When the Sabbath day was come, he began to teach in the Synagogues.* Once for all, *Luk.* 4. 16. *As his cuſtom was, he went into the Synagogue on the Sabbath day, and ſtood up for to read.* It remains, that we ſhould be ſatisfied how he ſpent that time of the Sabbath, which he did not ſpend in acts of more ſolemn publick Worſhip: Something we find as to what he did, *he healed the ſick*, Joh. 5. 10, 11, 12, 13, 14, *&c. Joh.* 9. 14. *Luk.* 6. 7. & 13. 12, 13, 14. *Mar.* 3. 2, 3, *&c.* we find him alſo on the Sabbath day at *a feaſt*, *Luk.* 14. 1, 2, 3, &c. and paſſing through the corn-fields, *Matth.* 12. 1. *Mar.* 2. 23. obſerve but his diſcourſes upon his *healing the ſick*,

ſick, when he was at the Feaſt, *Luk.* 14. 1, 2, 3. when he paſſed through the Cornfields, *Matth.* 12. 1. *Mar.* 2. 23. you will find them conſtantly ſpiritual, and heavenly, and ſuited to the Law of the Sabbath, *not ſpeaking our own words.* Concerning others we have no ſuch particular account, but in the general, *Luk.* 23. 56. The women *reſted* on the Sabbath day, according to *the commandment*, they prepared *ſpices* and *oyntments* the night before, but they *reſted the Sabbath day, according to Gods command*: Through the whole hiſtory of the *Acts of the Apoſtles*, you read of the *Apoſtles*, and other Chriſtians exact as to the keeping of the Sabbath; nor is it at all to our diſadvantage that the *women*, Luk. 23. reſted on the *Jewiſh Sabbath* according to the Commandment, for at that time there was no other to reſt upon. We plead for no ſanctification of any other day than what God hath commanded, and fall under the fourth Commandment, which we have already proved that the Chriſtian Sabbath doth.

8. After all this may it not be worth your while to conſider, *the difference of that*

that return which your awakened conſcience will make to you, when you have ſpent a Sabbath according to this rule; from that which your conſcience will make after a looſer obſervation. Do not your Conſciences ſometimes check you, when you have taken up too much of that ſacred time in ſleep, in dreſſing and trimming up your ſelves or houſes, in needleſs labours, in fooliſh pleaſures, in worldly diſcourſes, *&c.* poſſibly they may ſmite you in the actions, or preſently upon them; but if you caſt up your accounts at night, will they not chaſtiſe you before you go to bed? will they not ſometimes tell you, you have that day done, or ſpake what you ought not to have ſaid, or done? The teſtimony of Conſcience is not wholly to be ſlighted in the caſe.

9. Laſtly, ſhall I referr you to thoſe who have taken notice of the *Judgements of God* upon *Sabbath-breakers*: How many have *periſhed* in their *pleaſures*, in their *labours* on that day? Dr. *Beard*, Mr. *Clark*, Mr. *Bernard*, have collected many of them. I am aware that too too many abuſe a Text of *Solomon* to avoid any force of

this

this argument, *All things come alike to all men.* Enough hath been ſpoken by other holy men, to ſhew that the Judgements of the Lord are not ſo to be ſlighted. 'Tis but very few years ſince, that many prodigious appearances in the *Air*, *Water*, &c. and two or three *Comets* one after another were ſlighted, and laught at, but the dreadfull Judgements of the *Plague*, the *Warr*, the *Fire of London*, quickly baffled thoſe men of reaſon, and ſhewed us, that God doth not ordinarily go out of the courſe of Nature, but to ſhew ſome extraordinary work he is about, and to warn men to prepare to meet him. Certainly *Lots* Wife being turn'd into a Pillar of Salt, though our Saviour had not fixed a *Remember* to it, might have taught people, that it is a dangerous thing, contrary to a Divine Precept, to look back. We have a Precept to *Remember to keep holy the Sabbath day*; there are ſome that will not believe this obligeth us, but will adventure to *work*, to *ſport*, and take their uſual Recreations as on other dayes, God in theſe actions ſtrikes them *lame*, *dead*, &c. Let who will ſlight theſe extraordi-

nary Diſpenſations of God, *My ſoul enter not thou into their ſecrets, unto their Aſſemblies mine honour be not thou united.* They ſhall all to me ſound —— *That Iſrael may hear and fear, and do no more ſo wickedly.* It is time for me to finiſh this Diſcourſe: Will now any of you ſay to me, What would you have us to do in this buſineſs, how would you have us ſanctifie the Sabbath unto the Lord? I anſwer.

1. I would have you the day or night before the Sabbath put all that buſineſs relating to your Familes in reference to the Sabbath, in as great a readineſs as you can. The women prepared their *ſpices and ointment* over night which they were to uſe early *in the morning* after the *Sabbath*, Luk. 23. 56. God allows us on the Sabbath to do things that are *neceſſary*; but we muſt take heed of creating *neceſſities* needleſly. We may make things neceſſary: It may be neceſſary I ſhould kindle a fire on the Sabbath, and ſo muſt have fuel, but not neceſſary I ſhould go that day to buy Coals, or cut down Wood, that might have been done the

day

before. There's nothing truly necessary on that day, but what could not have been done before, nor cannot be put off longer.

2. *I would have you get up from your beds as soon that day as you use to do on other dayes*, if not sooner. It is a day of *holy, spiritual rest*, not of *sensuall, carnall rest*. It is a wretched profanation of that day, for people to make that day their sleeping time above all other dayes, it speaks a soul not well awakened with the Conscience of its duty on the Sabbath-day. Certainly, we had rather need be up sooner from our beds that morning, that we may neither come late to Worship, nor make more haste than good speed, going out without any preparation, without any Family dutyes, &c.

3. For *such businesses as are acts of mercy to man or beast, or necessary for preservation of either, I would have you do them without doubting.* Our Saviour hath licensed both these: What is necessary for decency is as little to be doubted of; but take heed of spending too much time in trimmings and dressings, or be-

ing excessive in provisions of meat, &c.

4. *Spend your time before you go to the Congregation which you can spare from necessary actions, (before mentioned) in private Reading, Meditation, Prayer, or in instructing the Families, reading the Word to them, praying, singing Psalms with them, &c.*

5. After you have heard the Word preached, *spend again your intermediate time in like manner, privately or with your Family.* Discoursing also upon the Word which you have heard, or upon other spiritual subjects as occasion offers it self.

6. *After your hearing in the latter part of the day, do the same again.* Read, hear, pray, catechize, sing Psalms, read good Books, discourse upon spiritual subjects, what you have read or heard.

7. You need not doubt on this day, if occasion be offered to *visit the sick*, or the *Prisoners*, to *feed the hungry*, to *cloath the naked*, with such *sacrifice* God is well *pleased*, yea he *loves this mercy* better than other *sacrifices*.

8. You must have your times on this day to *eat* and *drink*, by it your lives are upheld, and your strength, and you

refreſhed, and made fit for your duties. But *while you are eating and drinking, remember our Lords diſcourſes under the ſame circumſtances*, Luk. 14. 1, 2, 3. when he was at the *Feaſt* in the *Phariſees* houſe, He diſcourſeth of *things lawfull on the Sabbath*, concerning *humility*, *charity to the poor*, *concerning the Wedding Supper of the Goſpel*, &c.

This it is to ſanctifie a Sabbath unto the Lord, to keep a day as the Lord hath *choſen*. I beſeech you be not ſo vain as to think, that it is enough to *reſt from ſin* (which is your duty every day, and cannot be all the reſt of the Sabbath.) Nor that it is enough to *reſt from labour*, and you may ſpend the day in *ſleep*, or *idleneſs*, or *ſports and paſtimes*. None of all theſe (I am ſure) can be named *an holy* or *ſpiritual reſt*: Nor that it is enough to ſpend *part of the day* in *religious duties*; God will not halve with you that day, he requires a *whole day* (at leaſt a whole artificial day, which the Sun meaſureth to us) while we pretend to believe a *Sabbath morall*, let us live as if indeed we did believe it. Whiles we contend for the

[illegible] *bath*, in evidence of our [illegible] [illegible]ts being come in the flesh, [illegible] and *resurrection*, against the *Je*[illegible] who deny Christ so come, and our [illegible] *thren*; who though acknowledging [illegible] come, yet doubt whether as *Lord of the* [illegible] *bath* he made a change of the day. [illegible] us not ourselves run into a greater e[illegible] of keeping no Sabbath at all.")